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BUDDHIST ICONOGRAPHY

NEWLY REVISED AND ENLARGED EDITION

begun by the late Prof. Raghu Vira

1

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आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां
(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-भोट-चीन-मोंगोल-मञ्जु-
उदयवर्ष-सिंहल-सुवर्णभू-श्याम-कम्बुज-चम्पा-द्वीपान्तरादीनां)

**एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं**

शतपिटकम्

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INTRODUCTION

People say I play as easily as a bird sings.
If they only knew how much effort
their bird has to put into his song.

Images are continual metamorphoses that appear and reappear in the flames of a fire, in moving clouds, or in the deeps of transic meditations. A deeply human response that reaches the level whence all vision spring. They re-connect us with the great stream of energy whence all creative acts emanate. This humano-cosmic unity becomes a force of expansion to feel the beat of the universe together with the pulsation of life. The myriad of the universal *sursum* or upward tendency is translated into an overflowing of visive symbols: "The ten thousand things have in me their perfection".

The art that arose from the snowy heights and in the warm plains of India became the frozen music of form in the vast expanses of Asia, from Siberia, Mongolia, Tibet, China, Korea, and Japan to Nepal, Ceylon, Thailand, Cambodia, Indonesia, and other countries. Indian art in its Buddhist idiom is a transic response to the immensity of humano-cosmic unity. It is translated into a plurality of visive symbols, the frozen music of forms, the *koreru ongaku.* Here are the graceful lines and colours of sketches, sculptures and paintings. They range from serene enlightenment to ferocious forms. Calm exterior and intense introspection, Joy and Harmony, springing from the serenity of "water drawn from the depths of mind whose bottom is beyond measure" (poet Hideyoshi). A world that is astonishing in its unity and continuity – spanning fourteen centuries. A beauty coterminous in its scope with the aesthetic limits of man, a power, both sublunary and celestial, human and divine, *le véritable maṇḍala se fait dans le fond du coeur.* These flowing lines, immense and elemental, grand and sublime, these unfathomed universes of thought ever breaking forth into the abstract beauty of sight, pregnant with the possibility of infinite numbers–these shredded fragments of continents in motion.

The rich spiritual heritage of Tibet is a revelation of the depths of transic meditations of great Masters which have been translated into the majestic abundance of visive symbols. These symbols take the form either of images or of thaṅka scrolls painted on linen as well as on silk. Day by day they are attracting ever-increasing attention of the young students, art connoisseurs, artists, historians of art, of those interested in the mystique of the Orient, and even of the layman. As more and more thaṅka scrolls are being painted to adorn the homes and inspire the hearts of modern man, it is evident that their subtle milieu is in need of introduction. The plurality of gods, goddesses and godlings painted in brilliant colouring, surrounded by flames, or in moving clouds, provides innumerable visual centres and rhythms. To afford an identity to this astonishing world of beauty, it becomes imperative to bring out a complete pantheon of Tibetan deities, so that they may be properly named,

their symbolism understood in all the sublimity of colours of the original so that the frozen music of colour and form verily echoes the polytonic visions of Cosmic Consciousness.

The outstanding deities of the Lamaist Pantheon have been studied in the learned works of modern scholars[1]. Pander, Oldemburg and Clark have published three autochthon iconographic collections which have proved to be of importance in identifying deities of the enormous pantheon of Tibetan Buddhism. The three pantheons are.

(1) The *Bla-ma-yi-dam-mchog-gsum-bkaḥ-sdod-daṅ-bcas-paḥi-tshogs-zhiṅ-gi-sku-brñan-gsum-brgyaḥi-graṅs-tshaṅ-ba,* prepared by Lcaṅ-skya Qutuγtu Rol-paḥi-ṛdo-rje Lalitavajra = 300 Icons.

(2) The Chu Fo P'u-sa Shêng Hsiang Tsan, also ascribed to the Lcaṅ-skya Qutuγtu = 360 Icons (Clark 1937).

(3) The Phun-sum-tshogs-paḥi-gtsug-lag-khaṅ pantheon, referred to by its Chinese appellation Pao-hsiang Lou Pantheon, consists of 780 images with six presiding deities in the side-chapels and one life-size central image (Clark 1937).

The first pantheon is accompanied by dhāraṇīs and the second by Chinese stotras. The Sanskrit dhāraṇīs often refer to the Sanskrit names and are thus of significance. Unfortunately these dhāraṇīs have not been reproduced either by Pander or by Oldenburg. So we have reproduced the original xylograph alongwith the dhāraṇīs (ill. 2204-2503). The 360 Icons are followed by their stotras in Chinese: the stotras have not been included by Clark in his reproduction. The third pantheon is also a creation of Lcaṅ-skya Qutuγtu Lalitavajra. This pantheon is most interesting, for herein the images of deities are referred to the canonical texts. From the six quadrilingual inscriptions accompanying the six side-chapels flanking the life-size image of Tsoṅ-kha-pa, we know that the first chapel contains deities of the Sūtras and the remaining five chapels are devoted to the Tantras.

Side-chapel	Text	Presiding Deity
1.	Sutras	Śākyamuni
2.	Anuttara-tantra, Father[2] tantra (Bla-med pha-rgyud)	Guhya Akṣobhyavajra
3.	Anuttara-tantra, Mother[2] tantra (Bla-med ma-rgyud)	Śaṁvararāja
4.	Yoga-tantra	Sarvavid Vairocana
5.	Caryā-tantra	Abhisambodhi-Vairocana
6.	Kriyā-tantra	Amitāyus

Each side-chapel has its presiding deity at the central altar surrounded by eight images, flanked by two cabinets each containing 61 deities. In each side-chapel we have 130 deities

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[1] Major works have been listed by Pott 1951.

[2] For the classification of tantras see Wayman 1962

(8+61+61 = 130) excluding the presiding deity of the central altar. Thus in the six side-chapels there are 780 deities. Including the image of Tsoṅ-kha-pa and the six presiding deities of the side-chapels there were originally 787 deities. Out of these only 766 images or inscribed pedestals are preserved.

Besides the above three pantheons, we have the *Rin-ḥbyuṅ Snar-thaṅ-brgya-rtsa Rdor-ḥphreṅ-bcas-nas-gsuṅs-paḥi-bris-sku-mthoṅ-ba-don-ldan* which has come to be well known in research works as the Five Hundred Gods of Narthang[3]. It has been a major source for the iconographic studies of A. Grünwedel and F. D. Lessing. Isolated pictures have been published by them. Now, we shall detail the pantheons illustrated in the present volume.

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3 The Tibetan title refers to the three texts illustrated therein, namely the *Rin-lhan* of Panchen Lama Bstan-paḥi-ñi-ma-phyogs-las-rnam-rgyal, the centuple rite of Nathang *(Snar-thaṅ brgya-rtsa)* and the *Vajrāvalī* of Abhayākaragupta initiation into which was of special sanctity. While the purpose of the album is primarily to illustrate the 23 chapters of Panchen Lama's *Rin-lhan* (vols. 3 and 4 of his *opera omnia*), the Narthang brgya-rtsa and Vajrāvalī are included because of their great vogue. Their supplementary character is evident from the separate folio numeration as well as separate marginal titles. The Rin-ḥbyuṅ is the main part consisting of 143 numbered folios while the supplemental Snar-thaṅ constitutes 13 folios and the Vajrāvalī has merely 20 folios (reproduced in this volume).

The maṇḍalas referred to in the Vajrāvalī are detailed in the Niṣpannayogāvalī of Abhayākaragupta. These maṇḍalas appear in the second volume entitled *Tibetan Maṇḍalas*.

1

THE PANTHEON OF THE MONGOLIAN KANJUR

The pantheon in the 108 volumes of the Mongolian Kanjur originally consisted of 756 (108 volumes x 7) illustrations with side-captions in Mongolian and Manchurian. It is a work of Mongol iconographers who have likewise been authors of the 300 Icons and the 500 Icons. Our album, besides being of greater extent than other xylographs of its type, presents a number of deities not delineated previously. Out of the 756 gods, some have been illustrated more than once, while a few others with distinct names are iconographically identical. For example the twenty-eight nakṣatras are illustrated exactly alike all the twenty-eight times. We have reproduced only one of them. Avoiding duplication due to recurrence or iconographic assimilation of deities we have 510 representations.

The development of the Mongolian Kanjur can be traced back to the Yüan dynasty when under the reign of the Yüan Emperor Khaisan Külüg (1308-1311), Chos-kyi-ḥod-zer started the translation of Buddhist sūtras into Mongolian. Several other literati followed him. During the reign of Altan Khan of Tümed (1507-1582 ?) Siregetü güüsi čorǰiva, Mergen dayičing tayiǰi and others translated the major part of the Kanjur.

In 1628-29 Ligdan Khan (1604-1634) commissioned the redaction of "this jewel of the Kanjur translation into Mongolian" and it was written in gold and silver in 113 volumes (chronicle Altan Erike of 1817). The translation was effected from the Tibetan Kanjur by 35 scholars under the supervision of Kun-dgaḥ-ḥod-zer mergen manjusiri Pandita and of Siditü Anadai (chronicle Bolur Erike of 1774-75 on the basis of earlier evidence). The chronicle Altan Erike mentions Qutuγtu manjusiri nom-un qan Kun-dgaḥ-ḥod-zer nom-un gerel, samdan sengge, gündeng güüsi as translators of the Kanjur. The entire project was completed in two years 1628-1629, at the Qotala bayasqu monastery, on the basis of a set of the Tibetan Kanjur in the library of Erdeni bilig-tu sečin ombu (Altan erike, fol. 19). The spread of the Ligdan Khan edition was delimited by the stupendous labour involved in preparing its hand-copies. It was so rare that its sets found special mention in historical works. The hagiography of Neyiči toyin (1739) refers to a copy he commissioned in 1650 for East Mongolian Princes. The Lotus-gold Kanjur *(badam altan ganjur)* of Ligdan Khan is mentioned as a heirloom of Prince Geligrabai (Dge-legs-rab-rgyal) of the Kesigten Banner (East Mongolia) by the Altan Erike of 1817.

Under Imperial orders of K'ang-hsi the Kanjur was revised, edited, cut into blocks and blockprinted in 1717-1720 by a commission of scholars. This was in response to a widely felt need among the Mongols. In vol. 108 (fol. 23a) of the Kanjur it is stated:

Mongγol ganǰur-un keb ügei bögesü: vekede ülü delgeremüi "the Mongolian Kanjur would not spread much were it not printed." In 1717 Rasi (Bkra-śis) proclaimed an Imperial Order for the preparation of the xylographic blocks of the Mongol Kanjur, after a comparison of the previous Mongol Kanjur with its Tibetan counterpart. The copy of the Ligdan Khan Kanjur used for collation and editing cannot be ascertained. Scholars from all the banners were summoned for the project. By 1718 the editorial commission seems to have made fair progress, as calligraphists "who command the Mongol script well" were called to the Dolonor monastery by its Abbot in the summer of 1718. The editorial commission made very few changes in the Ligdan Khan Kanjur as is shown by comparison with other editions of canonical texts based on the Ligdan Khan Kanjur. The block-cutting of the Imperial Red edition was completed by 1720 in 108 volumes, and it was xylographed on thick paper in red ink. The 113 volumes of the Ligdan Khan Kanjur were thus re-distributed to arrive at the auspicious number of 108.

Each volume of the Kanjur contains seven illustrations, two on the first folio and five on the last folio. Thus the total number of illustrations comes to 756. On the original volumes several deities or groups are repeated, for example, the pentad of Vaiśravaṇa with Pīta Jambhala, Brahmā, Śatakratu and Kṛṣṇa Jambhala is represented on the end cover of volume 35 and recurs without variation at the end of vols. 45, 46, 62-72. Members of a class having exactly the same form are redrawn in the original, for instance the 28 nakṣatras are drawn 28 times without any variation. The illustrations given on the first page of a volume are not continued on its cover at the end, but on the first page of the next volume. Similarly the series of the end-cover are also continued on the end-cover of the next volume. Thus we may, for the sake of convenience, speak of an initial and a final series. In the initial series we can clearly discern the groupings from volume 27 onwards while in the earlier volumes they defy precise classification. Herebelow is a conspectus of the INTIAL SERIES in the 108 volumes:

Vol.	Ill.	a	b
1	1, 2	Vajrasattva	Kālacakra
2	3, 4	Cakrasaṁvara	Vajravārāhī
3	5, 6	Kapāla-Hevajra	Nairātmyā
4	7, 8	Guhyasamāja	Mañjuśrī-vajra
5	9, 10	Nāḍī-Ḍākinī	Maitrī-Ḍākinī
6	11, 12	Vārāhī	Kurukullā
7	13, 14	Sita Acala	Vajravidāraṇa
8	15, 16	Vajrabhairava	Rakta Yamāntaka
9	17, 18	Bhūtaḍāmara Vajrapāṇi	Vajrapāṇi
10	–, 19	—	Vajrasattva
11	20, –	Bhaiṣajyaguru	—

Vol.	Ill.	a	b
12	21, 22	Amitābha	Amitābha in sambhogakāya
13	23, 24	Sita Mañjuśrī	Siṁha-vāhana Mañjuśrī
14	25, 26	Mārīci	Parṇaśabarī
15	27, 28	Nīlāmbara-Ḍākinī	Guhya Ḍākinī
16	29, 30	Sahasrabhuja Avalokiteśvara	Amoghapāśa
17	31, 32	Hevajra	Cakrasaṁvara
18	33, –	Vajradhara	–
19	–, 34	–	Vajravidāraṇa
20	35, 36	Hevajra	Kṛṣṇa Mañjuśrī
21	37, 38	Śākyamuni	Vajrapāṇi
22	39, –	Caṇḍikā Devī	–
23	40, 41	Sita Cakrasaṁvara	Sita Vārāhī
24	42, 43	Uṣṇīṣavijayā	Sitātapatrā
25	44, 45	Guhyasamāja	Yamāntaka
26	–, 46	Śākyamuni (*yab*)	Prajñāpāramitā (*yum*)
27	47	Dīpaṅkara	
27b-44	48-81	Thirtyfive Buddhas of Confession	
45	82, 83	Caturbhuja Avalokiteśvara	Śyāma Tārā
46	84, 85	Nirmāṇakāya Amitāyus	Rudrarūpa Buddha
47	86, –	Sita Tārā	–
48		[Śākyamuni]	[Śyāma Tārā]
49		[Akṣobhya]	[Akṣobhya]
50a		[Amitābha]	
50b-54	87	Amitāyus (represents the Nine Amitāyus of the eight and middle directions)	
55-58	88-95	Eight Mahābodhisattvas	
59-61	96-99	Five Kāśyapas & Amitāyus	
62	100, 101	Kāśyapa	Vipaśyin
63	102, 103	Avalokiteśvara	Maitreya
64-67	104	Aṣṭabhayatrāṇa Tārā (the eight Tārās are identical)	
68-77	105-113	Five Buddhas (illustrated four times)	
78-81a	114-119	Seven Buddhas	
81b-84	120	Avalokiteśvara	
85-88	121	Eight Medical Buddhas	
89-92	122-129	Eight Masters (*rgyan-drug daṅ mchog-gñis*)	
93-100	130	Sixteen Śrāvakas (all the representations are identical)	
101-108	131-146	Sixteen Arhats.	

The FINAL SERIES present a large number of varied deities, quite a few of which have never been delineated in works on Lamaist iconography. Every end-cover contains five illustrations with the main deity in the centre.

Vol.	Ill.	Main Deity	Retinue, etc.
1	147, 148	Śrī-Mahākāla	Four Ḍākinīs (mkhaḥ-ḥgro bzhi)
2	149-153	Nātha-Mahākāla	Four Yakṣas (gnod-sbyin bzhi)
3	154-158	Rematī	Four Ṛtu-devīs (dus-bzhi-ma)
4	159-163	Five Yamarāja	
5	164-168	Devī	Four Goddesses
6	169-173	Mañjuśrī	
7	174-178	Five Dbaṅ-chen of Hayagrīva	
8, 9	179-188	Ten Krodha Deities	
10	189-193	Hayagrīva	Four Mahākālas
11	194, 195	Hayagrīva	Four Ḍākinīs (identical)
12, 13	196-205	Ten Krodha Deities (different in form from 179-188)	
14	206-210	Pañcarakṣā deities	
15	211-213	Five Mahākālas	
16, 17	214-223	Vaiśravaṇa, Pīta Jambhala	Eight Aśvapatis (Rta-bdag brgyad)
18	224-228	Five Siṁhāsyā	
19	229-233	Hayagrīva	Four Goddesses (sgo-baḥi-ma)
20	234-238	Sita Jambhala	Four Ḍākinīs (differ from 195)
21	239-243	Nīladaṇḍa Vajrapāṇi	
22	244-248	Five Hayagrīvas (Rta-mgrin gsaṅ-sgrub rigs lṅa)	
23	249-252	Amṛtakuṇḍalin	
24	253-257	Bhūmipāla and the four Ḥjig-rten-paḥi chos-skyoṅ	
25	258-262	Mahākāla	
26	263-267	Five Goddesses of the Senses (Ḥdod-yon lṅa)	
27	268, 269	Vajravārāhī	Four Ḍākas (iconographically identical)
28	270, 271	Daṇḍadhara (beṅ) Mahākāla	
29	–	Jñānaḍākinī	Four Ḍākinīs (= vol. 11)
30	272-276	Five Garuḍas (Khyuṅ rigs lṅa)	
31	277-281		
32	282-286		
33	287-291	Vajraḍākinī	
34	292-296	Sarasvatī	
35, 36	297-306	Vaiśravaṇa	Eight deities (different from the eight Aśvapatis of vols. 16-17)

Vol.	Ill.	Main Deity	Retinue, etc.
37, 38	307-314	Jambhala	Eight deities
39	315-319	Ratna Pīta Jambhala	Four Lokapālas
40	320-324	Prāṇapati	Four deities (rigs bzhi)
41, 42	325-332	Pañjara Mahākāla	Eight anucaras
43	—	Vaiśravaṇa	Four Lokapālas (= vol. 39)
44	333-337	Begtse Mahākāla	Four Ḍākinīs
45, 46	—	Vaiśravaṇa	Four Lokapālas (= vol. 39)
47	—	Pīta Jambhala	Four Lokapālas (= vol. 39)
48	338-342	Five Ḍākinīs	
49	343-347	Five Long-life Sisters	
50	348-351	Five Krodhas	
51-53	352-363	ŚrīDevī	Twelve Goddesses
54	364-368	Prajñāntaka, Yamāntaka, Uṣṇīṣacakravartin, Vighnāntaka, Padmāntaka	
55	369-373	Vighnāntaka, Yamāntaka, Prajñāntaka, Padmāntaka, —	
56	374-378		—
57	379, 380	Vajrapāṇi	Brahmā (379), Vaiśravaṇa Daśagrīva (380), Śatakratu
58	381-383	Prāṇapati	—
59-61	384-398	Deities of the Directions	
62-72		= vol. 35	
73, 74		= vol. 26	
75, 76	399-406	Samantabhadra	Aṣṭa-maṅgaladravya
77, 78	407-414	Samantabhadra	Eight pūjādevīs
79, 80	415-422	Samantabhadra	Aṣṭa-maṅgala
81-83	423-435	Ajita Mahākāla	Twelve Goddesses
84-89c	436	28 Nakṣatras or Constellations (all are iconographically identical)	
89de-91	437-446	Twelve Signs of the Zodiac (rāśi)	
92	447	Five Prathama Nandādiyoga	
93	448-452	Five Dvitīya Nandādiyoga	
94	453-455	Five Tṛtīya Nandādiyoga	
95, 96	456-464	Deities of the Ten Directions	
97, 98	465-467	Mahāgati + Navagraha (nine planets)	
99	468-472	Rāhu	Four Vaktrā
100,101	473-482	Vidyādevī (yum of Begtse)	Retinue of eight and Srog-bdag
102,103	483-491	Yamarāja	Retinue of eight
104,105	492-500	Cāmuṇḍā (yum of Yamarāja)	Retinue of eight

Vol.	Ill.	Main Deity	Retinue, etc.
106	501-505	Pañcarāja (sku lṅa)	
107	506-510	Vajrasādhu	Four giṅ
108	–	Five Krodha Deities (second pentad of the Ten Krodha Deities of vol. 9)	

ANNOTATIONS

Ill. 2. Dus-ḥkhor lhan-skyes (Guenther).

Ill. 7: gSaṅ-ḥdus Mi-bskyod-paḥi rdo-rje. The Guhyasamāja has a third form Ḥjig-rten dbaṅ-phyug.

In ill. 22 Amitābha is in sambhoga-kāya form (*loṅs-sku*) according to the Reincarnate Chorje Lama of the Sönid Mongolian monastery Dge-skyed-gliṅ or Quruṅ? Süme. This Amitābha differs from the depiction in ill. 21.

Ill. 44 and 45 represent Guhyasamāja and Yamāntaka who, together with Saṁvara, constitute the triad *Gsaṅ-bde-ḥjigs-gsum* (Lessing 1942:73).

Ill. 48-81 represent the Thirtyfive Buddhas of Confession. In the 300 Icons 97-131, and 360 Icons 82-116, the Thirtyfive Buddhas are illustrated with peculiar mudrās. Our series is strikingly novel in delineating special attributes for each of them. See Tucci 1949:357f. for a discussion.

Ill. 87 stands for nine identical representations of the various forms of Amitāyus (*Tshe-dpag-med lha-dgu*). The eight forms (Vajra-, Ratna-, Padma-, Karma-, Guṇa-, Jñāna-, Acala-, and Samantadarśī Amitāyus) are in the eight directions, with Amitāyus proper in the middle.

Our Eight Mahābodhisattvas (ill. 88-95) differ from those illustrated in the 300 Icons where they are seated. Compare Tucci 1932:IV/1.101 (termed *byaṅ-sems brgyad* 'the eight bodhisattvas'), 1949:580, Das 1902:485b (*ñe-baḥi-sras-chen brgyad*).

They are followed by five Kāśyapas (ill. 96-99): Kāśyapa, Uruvilvā-Kāśyapa, Nadī-Kāśyapa, Gayā-Kāśyapa. Purāṇa Kāśyapa is identical with Ill. 96. Nadī-Kāśyapa is mentioned with his brothers Uruvilvā-K. and Gayā-K. in Buddhist literature (Edgerton 1953: *Nadī-K.*, for a discussion on the Kāśyapas see s.v. *Kāśyapa*).

The Aṣṭabhaya-trāṇa Tārā are iconographically identical in the original in all the eight illustrations. Ill. 104 represents the eight Tārās: Agni-bhaya-trāṇa, Jala-bhayá-trāṇa, Siṁha-bhaya-trāṇa, Hasti-bhaya-trāṇa, Daṇḍa-bhaya-trāṇa, Nāga-bhaya-trāṇa, Ḍākа-bhaya-trāṇa, and Cora-bhaya-trāṇa (Tucci 1932:IV/1.204), but the series of eight Tārās in III.2. 161 of the same work is different, for other lists of perils see Tucci 1949:391. The 500 Icons 40b-42c illustrate Aṣṭa-bhaya-trāṇa Ekadāśamukha.

The Five Buddhas (*Rgyal-ba rigs-lña*) are represented on ill. 105-108. They are Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi (Roerich 1925:35, Gordon 1959:32). Akṣobhya has been illustrated already. Ill. 109-112 again illustrate the Five Buddhas, but now with Bodhisattva ornaments and vestments, as in the 360 Icons 77-81. Amitābha is the same as in ill. 22, so he is not re-delineated here. In the original, the pentad is repeated without any difference. There is a slight variation in the execution of Amoghasiddhi the second time. He is reproduced on ill. 113. In the 300 Icons they are depicted with their *yum* (nos. 55-60 with Vajradhara in no. 56).

The six ill. 114-119 are the Seven Buddhas who are designated as *Saṅs-rgyas dpaḥ-bo bdun* in the *Rin-lhan* §150 where their sādhanas are given. They are also illustrated in the 500 Icons folios 81c-83c, with Śākyamuni appearing first in order (i.e. 81c). In our series Śākyamuni appears as the seventh. He has already been depicted (ill. 37).

Ill. 121 contains the Eight Buddhas of Medicine preceded by Śākyamuni. Clark 1937:I.xix refers to only Seven Medical Buddhas and only seven are illustrated in the 360 Icons as well as in the 500 Icons folios 13-15 (with the attendants Candra- and Surya- Vairocana on folio 13). In the booklet *Byaṅ-chub-sems-dpaḥi ltuṅ-ba bśags pa/ Sman bla bde gśegs brgyad kyi mtshan/ Spyi bśags/ Gtso-rgyal-ma bcas*, however, we find Śākyamuni included at the end of the names of the Seven Medical Buddhas. In the colophon the title is *Byaṅ-chub ltuṅ-bśags/ Sman-bla bde-gśegs brgyad-kyi mtshan/ Spyi bśags/ Gtso rgyal-ma bcas*, where the Sman-bla are again spoken of as being eight in number. In our Pantheon, the names of the eight are as follows:

1. *Śākyamuni*
2. *Em-ün qatun* : 500 Icons 13b *Bhaiṣajyaguru*. Dhāraṇī adds *-vaiḍūryaprabharāja* as in 360 Icons 139.
3. *Jibqulang-un egesig daγatu* : 500 Icons 15a *Ratnacandra*. Dhāraṇī completes the name to correspond to 360 Icons 134: *Ratna-candra-padma-pratimaṇḍita-paṇḍita (?)-tejaḥ-svara-ghoṣa-rāja.*
4. *Sayin neretü* : 500 Icons 15c *Sunāman*. Dhāraṇī gives full name corresponding to 360 Icons 133 : *Suparikīrtita-nāma-śrī-rāja.*
5. *Suvarṇaprabha* : 500 Icons 15b *Suvarṇa-bhadra-vimala*. Dhāraṇī adds *ratna-prabhāsa-vrata*, as ir 360 Icons 135.
6. *Γasalang ügei degedü* : 500 Icons 14c *Aśokottama*. Dhāraṇī adds *śrī* as in 360 Icons 136.
7. *Dharm-a-kīrti* : 500 Icons 14a *Dharma-kīrti-sāgara*. Dhāraṇī adds *-ghoṣa*, as in 360 Icons 137.
8. *Abinca* : 500 Icons 14b *Abhijñarāja*. 360 Icons 138 has : *Dharma-sāgara-gra (?)-mati-vikrīḍit-ābhijña-rāja.*

Also compare Tucci 1932:III/1.169.

Ill. 122-129 contain the Six Jewels of India (*Rgyan drug* : Nāgārjuna, Āryadeva, Vasubandhu, Asaṅga, Diṅnāga, Dharmakīrti) and the Two Eminent Masters (*Mchog gñis* : Guṇaprabha and Śākyaprabha). The Six Jewels are also illustrated in the 300 Icons 4-9 and 360 Icons 1-6 in a different order. The *Mchog gñis* have been pictured in 360 Icons. Salutations to them have been composed by Tsoṅ-kha-pa, see TWB.5275(3).

Ill. 130 represents all the Sixteen Śrāvakas who are identical in the original xylograph. Their names are in the following sequence : Nanda, Rāhula, Śāriputra, Maudgalyāyana, Subhūti, Caraka, Aniruddha, Kauṇḍinya, Upāli, Aśvajit, Guṇādhya, Ānanda, Mahānāma (Mahāvyutpatti 1044), Vasundhara, Pūrṇa (Mahāvyutpatti 1036 *Pūrṇo Maitrāyaṇīputraḥ*), and Kāśyapa. Caraka, Guṇādhya and Vasundhara are not mentioned in the Mahāvyutpatti in section 47 on the names of śrāvakas.

The Sixteen Arhats (ill. 131-146) are : Aṅgaja, Bakula, Ajita, Rāhula, Vanavāsin, Cūḍapanthaka, Kālika, [Piṇḍola-]bharadvāja, Vajrīputra, Panthaka, Bhadra, Nāgasena, Kanakavatsa, Gopaka, Kanaka[bharadvāja], and Abheda. Their sequence is at variance with the two famous texts, namely the hymn by Atiśa and the poem of Mchims-ston Nam-mkhaḥ-grags quoted by Tucci 1949:565. On the other hand, in the other three pantheons (300 Icons 193-210, 360 Icons 272-287, and 500 Icons 5b-10b) the order corresponds to the texts. Divergences in the sequence of the various Sanskrit, Tibetan, Chinese and Khotanese texts have been discussed in Tucci 1949:555-570. The names of three Arhats call for remarks. The first Arhat Aṅgaja (131) is *Dabara Inggadi* in Mongolian which reflects the *Iṅgada* of the Chinese translation of the Nandimitrāvadana (Tucci 1949:565). In ill. 137 Mongol and Manchu read *Kālodani* which is *Kālodana* or *Kālodani* (compare *Śuddhodana* and *Śauddhodani* 'the son of Śuddhodana'). Kanakavatsa (145) has been restored by Mongol and Manchu as Suvarṇa.

Ill. 147 Mgon-po zhal-bram-gzugs 'The Nātha with the face of a Brahmin'.

Ill. 149-153 form a pentad with 149 in the centre. To this grouping, ill. 168, showing the *yum* of the central figure, should be added. The whole grouping is known as Chos-rgyal-kyi-ḥkhor. Ṭakkirāja, Kṣetrapāla, Jinamitra and Ṭakṣad Mahākāla (ill. 150-153) are the four ministers (*blon-po*) of the chief deity Ṣaḍbhuja Mahākāla or *Mgon-po phyag-drug-pa* of 149 (NW.39, 42, Lessing 1942:92, Tucci 1949:585-586, 300 Icons 233-237).

Ill. 154 is Dpal-ldan lha-mo Dmag-zor-ma (Re-ma-ti). She is surrounded by the Four Goddesses of the Seasons/*Dus-bzhi-ma* (300 Icons 247-250, 252, Gordon 1959:35 and Tucci 1949:591).

Ill. 159-163 depict the Five Yamarājas (*Chos-rgyal-sde-lṅa*). Compare Lessing 1942:93.

Ill. 164 Dpal-ldan lha-mo dud-gsol-ma has been developed by Mar-pa. This again shows that individual experiences contribute to the formation of symbols. Ill. 167 Lha-mo

srog-lcags phur-ma rañ-byuñ rgyal-mo. In this representation the emblems in the right and left hands have been interchanged (Guenther).

Ill. 169 compare Nāgarakṣa Mañjuśrī *(Hjam-dpal Nā-ga-rakṣa)* in 500 Icons 81b.

Ill. 174-178 form a maṇḍala. Two additional forms, Lcags-kyu and Zhags-pa are missing. Ill.175 is Lcags-sgrog and 178 Dril-bu. Ill.174 is Phyag-rdor sñon-can.

For the Ten Krodha Deities (ill. 179-188) see ill. 364 onwards, 300 Icons 214, 216, 218, 219, Tucci 1932:III/2.185-186, 1949:238, Bhattacharyya 1958:254-256.

Ill. 195 represents the Buddhaḍākinī, Sañs-rgyas mkhaḥ-ḥgro-ma. The names given in the illustration do not tally with the emblem in her right hand. The Vajraḍākinī holds a vajra, the Padmaḍākinī a lotus flower *(padma)*, the Ratnaḍākinī a jewel and the Karmaḍākinī a double-vajra. The four ḍākinīs are termed *Rigs-paḥi-mkhaḥ-ḥgro-bzhi* according to Ven. Talama. The Mkhaḥ-ḥgro-sde-lña are illustrated in 500 Icons 141a-141c, in the 300 Icons 223-227 (with Viśvaḍākinī in 228). See Grünwedel 1900:154, Tucci 1932:III/1.42 *(pañca-kula)*.

Ill. 196-205 The names of Ten Krodha Deities are: Yamāntaka, Prajñāntaka, Padmāntaka, Vighnāntaka, Acala, Ṭakkirāja, Nīladaṇḍa, Mahābala, Uṣṇiṣacakravartin, and Śumbharāja in the Akṣobhya-maṇḍala as described by Abhayākaragupta in his Niṣpan-nayogāvalī (introd. p. 36). These deities have also appeared as ill. 179-188 with variations.

Ill. 206-210 are the Pañcarakṣā. The 360 Icons 201-205 has differences in their depiction. See Gordon 1959:34, Roerich 1925:68, Bhattacharyya 1958:302.

Five Mahākālas are delineated on ill.211-213 where three are morphologically identical. The three are identical later on ill. 423 too, though they differ from the present depiction. Are they the three Bhagavan-Mahākāla bhrātṛtraya *(Mgon-po legs-ldan mched-gsum)* whose sādhana is given in the Rin-lhan 269b-298b?

Vaiśravaṇa (ill. 214) and Pīta Jambhala (ill. 215) with the Eight Aśvapatis *(Rta-bdag brgyad)* are illustrated on ill. 214-223. The Eight Aśvapatis are enumerated in Tucci 1949: 575f.

Ill. 230-233 represent the four Sgo-baḥi-ma according to Mr. Tenzin.

Ill. 234-238 Here the four ḍākinīs are endowed with distinctive features, as against their identical depiction earlier on ill. 195. The 300 Icons 223-228 illustrate six Ḍākinīs, the two new ones being the Buddha- and Viśva-ḍākinīs.

Nīladaṇḍa Vajrapāṇi (ill. 239) is flanked by Hayagrīva (241) and Vajrapāṇi (242) both in the kneeling posture *(pus-mo-btsugs)* and its two other manifestations Ucārya (ill. 240) and Nīlambaradhara (ill.243). The 360 Icons 71-75 illustrate a different set of five Vajrapāṇis: Bhūtaḍāmara V., Nīlāmbaradhara V., Caṇḍa V., Ucārya V., and Trimukha Ṣaḍ-bhuja Caṇḍa V. (it closely resembles our Nīladaṇḍa V.). The 500 Icons 54c-57c and its sādhana-text Rin-lhan (folios 315b-351a) devote chapter 7 to Vajrapāṇi, where Ucārya V.

is immediately followed by Nīlāmbaradhara V. but our cycle cannot be traced. This cycle pertains to the five kinds of Guhyasādhana Hayagrīva *(Rta-mgrin gsaṅ-sgrub rigs-lṅa)*. Compare 300 Icons 166-168.

Ill. 253 Is he Dam-can-rdo-rje-legs-pa (Vajrasādhu) ?

Ill. 258-262 Chos-mgon lha-gsum i.e. Antarasādhana Yama, Six-handed Mahākāla and Śrīdevi are the retinue of Yamāntaka (Lessing 1942:109).

Ill. 263-267. Compare Nispannayogāvalī of Abhayākaragupta, p.3 etc. where all forms end in *-vajrā*. In Tucci 1932:III/2.183-184 the forms end in *-vajrī*, and so also in Tucci 1949:238. In the *Phun-sum-tshogs-paḥi-gtsug-lag-khaṅ* Pantheon 2A54-2A57 the goddesses are six-armed and seated.

Ill. 269 depicts the Mkhaḥ-ḥgro bzhi.

Ill. 272-276 represent the five Garuḍas. Tucci 1932:III/1.166 mentions these five Garuḍas where Cakra-garuḍa corresponds to Buddha-garuḍa and Khaḍga-garuḍa to Karma-garuḍa.

The pentad of Vaiśravaṇa (ill. 297) flanked by Pīta Jambhala (298) and Kṛṣṇa Jambhala (301), Brahmā (299) and Śatakratu (300), recurs in the original xylograph a number of times without any morphological variation. Here this group has been reproduced only once.

With ill. 306 we may compare Khaṭvāṅga-rākṣasa in a set of sixteen deities in the Yogāmbara-maṇḍala in the Niṣpannayogāvalī of Abhayākaragupta (introd. p.49).

Ill. 307-310 form a pentad with Pīta Jambhala in the centre, who occurs in the Vaiśravaṇa group (ill. 298). The next pentad is of Kṛṣṇa Jambhala who also appears as a subsidiary in the Vaiśravaṇa group as ill. 301. The names of the four subsidiary deities (ill. 311-314) are not clear. The following pentad pertains to a new form of Jambhala, namely, the Ratna-Pīta Jambhala (ill. 315) with the four Lokapālas Virūḍhaka, Dhṛtarāṣṭra, Vaiśravaṇa and Virūpākṣa (ill. 316-319).

Ill. 320-324 are the pentad of Prāṇapati with Ṭakkirāja, Acala, Nīladaṇḍa and Mahābala, all without the *yum*. The four accompanying deities are referred to in Tibetan as *rigs-bzhi*. They are depicted as *yab-yum* in the Śumbharāja pentad which occurs twice as ill. 184-188 and 201-205 with variation in their attributes.

Ill. 325-332 are the group of eight anucaras of Pañjara-Mahākāla *(Gur-gyi-mgon-po lha-brgyad)*. The main deity Pañjara-Mahākala has been given earlier on ill. 192 and hence it is not repeated. For the octad compare NW. 49.

The pentad of Begce Mahākāla follows (ill. 333-337). For this group compare Tucci 1932:III.126-127, 300 Icons 187-189, NW. 88f.

Ill. 338 Compare Vajrarāga in 360 Icons 191 and Tucci 1932:III/1.33. Rāgavajrā and Vajrarāgī occur in Niṣpannayogāvalī on pages 9 and 11 of the Sanskrit text.

Ill. 340 Compare Vajrarūpā in 780 Icons 2A57. Rūpavajrā occurs in the Niṣpanna-

yogāvalī on pages 3, 5, 7, 85, 86, 92 of the Sanskrit text and Vajrarūpā only once on p. 61.

Ill. 341. Compare Vajraśānti in 780 Icons 3B2, Niṣpannayogāvalī on p. 68 (Śāntivajrā is not found there).

Ill. 342 Compare Vajrayakṣa in 780 Icons 2B17, 360 Icons 179, Tucci 1932:III/1.35. Vajrayakṣī occurs in the Niṣpannayogāvalī on pages 9, 11.

The Five Long-life Sisters (*Tshe-riṅ mched-lṅa,* ill. 343-347) are ancient Tibetan divinities won over by Padmasambhava. They are described in details by NW. 177-181. Also see Gordon 1959:35, 300 Icons 271-275.

Ill. 352-363 are Śrīdevī and the Twelve Goddesses in her retinue (*Bstan-ma bcu-gñis*). Rdo-rje-kun-bzaṅ-ma is iconographically identical with Tshe-riṅ-ma (ill. 345). Rdo-rje-gzugs-legs-ma or Γyu-dril-rdo-rje-gzugs-legs (359): NW. 188 describes her as holding a lotus and a bell and riding on a striped tigress—all this tallies with our plate. They have been detailed in NW. 181f., Tucci 1932:III/2.99 f., 1949:593 f., Gordon 1959:35.

Ill. 364-368 are described in the Niṣpannayogāvalī pages 1, 2, Bhattacharyya 1958: 252-254, 256 among the Ten Deities of Directions.

The pentad represented on ill. 369-373 may be compared with ill. 364-368, where ma-hā-čāra is replaced by Uṣṇīṣacakravartin while the other four deities are the same. The four have different characteristics in the two sets and also vary in the number of hands or heads:

Vighnāntaka	369	4 hands	367	6 hands
Yamāntaka	370	many heads	366	one head
Prajñāntaka	371	8 hands	365	6 hands
Padmāntaka	372	4 hands	368	6 hands

Ill. 382 Prāṇapati is flanked by Zhaṅ-blon (381) and his consort Spyi-sgrub-ma (383). Zhaṅ-blon is illustrated in the 360 Icons 353 and thrice in the 500 Icons 112c, 113a, 113b in his bāhya-, antara- and guhya-sādhana forms.

Ill. 384-397 correspond to the Jūni-ten or Twelve Deities of Japanese mantrayāna: Pṛthivī, Brahmā, Vaiśravaṇa, Īśāna, Indra, Agni, Yama, Nirṛti/Rākṣasa, Varuṇa, Vāyu, Sūrya, and Candra. Dam-can Chos-rgyal (ill. 384) is in the centre. The Mongol name of Dam-can is given as Kalaya-vati where *kāla=samaya* 'agreement, convenant, stipulation, promise, vow' (Tib. *dam* 'vow') and *-vati=vat* (Tib. *can*). On *dam-can* see NW. 3, Grünwedel 1900:184-187, Lessing 1942:87. The ten deities of the directions are represented on 456-464.

Vemacitrin (ill. 398) occurs in the Niṣpannayogāvalī in the maṇḍalas of Vajrahūṁkāra (p. 25), Dharmadhātu-vāgīśvara (p. 63) and Pañcaḍāka (p. 77).

The deified eight auspicious objects, aṣṭa-maṅgaladravya, *bkra-śis-rdzas brgyad* are represented on ill. 399-406: gorocanā (*gi-vaṅ,* 399), ādarśa (*me-loṅ,* 400), dadhi (*zho,* 401),

dūrvā (402), sarṣapa (*yuṅs-dkar*, 403), bilva (404), śaṅkha (*duṅ*, 405), sindūra (*li-khri*, 406).

Ill. 407-414 Eight Pūjādevīs (*mchod-pahi-lha-mo*): compare Clark 1937:I.xvi, Tucci 1932:III/2.55, III/1.35.

The Eight Auspicious Emblems, aṣṭamaṅgala, *bkra-śis-rtags brgyad* (ill. 415-422) are depicted standing in 300 Icons 292-299.

Ill. 423 represents the Triple Mahākāla (*legs-ldan mched-gsum*, bhagavan-Mahākāla bhrātṛtraya) with Twelve Goddesses who may be sub-divided into six 'worship goddesses' and six 'dance goddesses'. In the original xylograph the three Mahākālas are represented thrice, but all are iconographically identical. Hence they are depicted once on plate 423. A stotra to Ajita Mahākāla by Nirṛtipāda is found in the Tanjur vol. DU (Cordier 1909: III.67 no. 343). The sādhana of the Triple Mahākāla is found in *Rin-lhan* § 257, ṄA:296b4 -298 b3. Also see Roerich 1925:71. The twelve goddesses occur in the Kālacakra-maṇḍala. Their colours and attributes are described as follows in the Niṣpannayogāvalī p.86-87. They are identical with ours except Phalā and Gītā. The difference in Phalā is due to her nomenclature. In our Pantheon she rightly holds fruits, while Halā has a vessel full of nectar.

		colour	attribute
424	Gandhā	black	perfume-conch (*gandha-śaṅkha*)
425	Mālā	blue	garland of flowers
426	Dhūpā	red	censor
427	Dīpā	red	lamp (*dīpa-yaṣṭi*)
428	Phalā		fruits
429	Naivedyā		white fruit
430	Lāsyā	yellow	yellow crown
431	Hāsyā	yellow	yellow necklace
432	Vādyā	yellow	tabor
433	Nṛtyā	blue	raiment (*nṛty-ābhinaya-gṛhīta-vastrā*)
434	Kāmā	red	lotus
435	Gītā	white	dancing posture

Compare Tucci 1949:216, and 1932:III/1.41, III/2.34, Clark 1937:xvi, Bhattacharyya 1958:312.

The following groupings point to a pattern : commencing with the astronomic divinities—namely, the Constellations (*nakṣatra*), Signs of the Zodiac (*rāśi*) and the Keepers of the Ten Directions, the planets (*graha*)—all connected with time or *kāla*, it gradually passes on to time the Destroyer, the Kāla, in the person of Yamarāja and his śakti Cāmuṇḍā with their retinues.

The original xylograph illustrates the nakṣatras 28 times. They are exactly alike and hence ill. 436 of the first nakṣatra Punarvasu typifies them all.

The Zodiac Signs are followed by the Nanda Pentad : Prathama Nanda, Prathama Bhadra, Prathama Jaya, Prathama Śūnya, and Prathama Pūrna. In the Kālacakra Tantra 1.94c (ed. RaghuVira, New Delhi 1963) Pañca-Nandādi-yoga is mentioned. In the next stanza Bhadrā, Jayā, Riktā (=Śūnya), and Pūrṇā are also specified. Except Prathama Śūnya (ill. 447) the rest are iconographically identical with one or other of the rasis : Prathama Nanda=Dhanu (446), Prathama Jaya=Mīna (438), Prathama Śūnya=Mithuna (441), and Prathama Pūrṇa=Vṛṣa (440). The secondary series of the Nanda pentad (ill. 448-452) presents forms differentiated from its primary series and the rasis. All the five have Dvitīya prefixed to them: Dvitīya Nanda, Dvitīya Bhadra, Dvitīya Jaya, Dvitīya Śūnya, Dvitīya Pūrṇa. Likewise appellations of the tertiary series are preceded by Tṛtīya, for example, Tṛtīya Nanda, Tṛtīya Bhadra. In this series Tṛtīya Nanda=Dhanu (446) and Tṛtīya Pūrṇa= Dvitīya Jaya (450), while the other three (ill. 453-455) are *sui generis.*

Ill. 456-464 are the Deities of the Ten Directions (*phyogs-skyoṅ bcu*). Some of them have occurred already either in other groupings or independently. As dikpālas their form varies from the earlier depictions. See Tucci 1932:III/2.36, 1949:586.

The nine planets (*navagraha*) are Āditya (466), Soma (467), Aṅgāraka, Budha, Bṛhaspati, Śukra, Śanaiścara, Ketu and Rāhu. The last seven grahas are iconographically identical with Soma (467), so they are not repeated. In the Niṣpannayogāvalī p. 62, however, the nine planets have different vehicles, symbols and colours (Bhattacharyya 1958:367-378).

The yum of Lcam-sriṅ or Beg-tse is Vidyādevī/*Rig-paḥi-lha-mo* (ill. 473) with a red face whence she is also known as Gdoṅ-dmar-ma. To her right is the great 'officer' Las-mkhan Srog-bdag dmar-po *alias* Las-mkhan dmar-po (plate 476, NW. 91). Her retinue (*parivāra*) consists of eight dagger-bearing (*gri-thogs*), prāṇātipāta (life-taking) deities (*srog-gcod-kyi-gyiṅ brgyad,* NW.92). See Tucci 1949:594-596.

Yamarāja (483) and his retinue of eight deities (ill. 483-491) are dealt with in Tucci 1949:582-583, NW. 83, Clark 1937:I.xxi-xxii). The first deity of the retinue, Telpa (Tib.) may correspond to Yama dakṣadi whose attribute is flaming tooth (NW. 83). Phyva-bsaṅs holds a cakra and Rmig-pa a śūla (*gsal-śiṅ*) according to Clark, whence they have been termed *Cakradhara and *Śūladhara. The eight attendants are depicted in the 786 Icons 2B18-21 and 2B33-36. The next nine ill. 492-500 pertain to Cāmuṇḍā, the *yum* of Yamarāja with her retinue of eight (*gśin-rje-mo brgyad*). The retinue is illustrated in 786 Icons 2A1-4 and 2A14-17 (Clark 1937:1.xxi-xxii, gives their attributes).

The Pañcarāja/*sku-lṅa* (ill. 501-505) are described in details by NW. 111 f., Gordon 1959:37, Grünwedel 1900:182f.

The final pentad is lorded over by Vajrasādhu/*Dam-can Rdo-rje-legs-pa* who is closely related to the preceding group of Pañcarāja/*sku-lṅa* (Lessing 1942.17, Grünwedel 1900:

185f.). NW. 154-159 devotes a complete chapter to Vajrasādhu but does not enumerate the four gin in his retinue. On the class of gin see NW.278-280. According to Ven. Talama the four gin in the retinue of Vajrasādhu are:

རྡོར་ལེགས་ཀྱི་འཁོར་གིང་ཆེན་བཞི་ནི། སྒྲོལ་གིང་ཡམ་ཤུད་དམར་པོ། ཞི་ཅན་ཐོགས་པ།
གིང་ཆེན་སྦྲུག་བདག་དཀར་པོ། ཤེལ་ཀྱི་རལ་གྲི་འཕྱར་བ། ཉ་མཆོག་དང་པ་ཞོན་པ།
བདུད་གིང་ནག་པོ་རལ་གྲི་འབར་བ་འཛིན་པ། ཉ་ནག་ཞོན་པ།
ཟ་བྱེད་སྔོན་པོ་དགྲ་སྟ་ཐོགས་པ་སྦྲུང་གི་གདོང་།

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2

THE NARTHANG PANTHEON

To put the enormous and seemingly amorphous mass of the pantheons into a well-knit structure, it is essential to go back to the sādhana-collections which have inspired them. The collections of sādhanas are voluminous works and in Sanskrit we have only the Sādhanamālā one of whose manuscripts goes back as early as 1165 A.D. (Sādhanamālā 1.xi). It is also termed Sādhana-samuccaya under which title it is partially found in Tibetan[4] though with differences in the arrangement of the sādhanas. The Tibetan sādhana-collections occur in the Tanjur at the end of the Tantras in the second section of *leḥu* 21 devoted to generalities pertaining to all the four classes of Tantras. The first section deals with the three works of Abhayākaragupta, the Vajrāvalī, Niṣpanna-yogāvalī and Jyotir-mañjarī, which treat the subject in a general way. The second section restricts itself to the sādhanas in particular *(khyad-par so-soḥi sgrub-thabs)*. It extends over two huge tomes of the Tanjur, namely THU and DU in the Peking edition. It is subdivided into four collections according to their authorship (Cordier III.547, Wayman 1962:125).

(i)	*Pa-tshab sgrub-thabs-brgya-rtsa*	(*Sādhana-śata-pañcāśatka)
(ii)	*Ba-ri sgrub-thabs-brgya-rtsa*	(*Sādhana-śataka)
(iii)	*Sgrub-thabs-kun-las-btus-pa*	(Sādhana-samuccaya)
(iv)	*Lha so-so sna-tshogs-kyi sgrub-thabs*	(*Devāntara-sādhana)

The Pa-tshab collection is also known as *Sgrub-thabs brgya-daṅ-lṅa-bcu* (Sādhana-śatapañcāśatka). It was translated by Tshul-khrims-rgyal-mtshan (*Śīladhvaja) of the tribe Pa-tshab (Cordier II.372). In the Peking edition it consists of 163 sādhanas[5] (THU 4-166= Cordier III.371-399), and in the Derge it runs into 162 texts (Toh. 3143-3304).[6]

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[4] Peking ed. DU 95-340, Derge ed. (Toh. 3400-3644).

[5] Cordier II.399 says that the *Sgrub-thabs brgya-daṅ-lṅa-bcu* of the Index affirms that the collection contains 150 as against the actual 163. The round figure 150 is an approximation. Another instance is the *Śatapañcāśatka* of Mātṛceṭa which consists of 153 stanzas (ed. D.R. Shackleton Bailey, Cambridge 1951). Similarly, the next collection of Ba-ri is designated a *brgya-rtsa (śataka)* though it consists of only 94 text (that is, 6 texts less).

[6] Two texts of the Peking edition, the *Jāṅgulī-dhāraṇī* (THU 107) and *Jāṅgulī-sādhana* (THU 108), are missing in Derge, which has an additional title *Vajravārāhī-vaśya-vidhi* (Toh. 3296). Thus there is one text less in the Derge edition than the other (Derge 162:Peking 163). *Vajravārāhī-vaśya-vidhi* occurs in both editions in the next pothi (Peking DU 305, Derge 3609) but it is translated by Grags-pa-rgyal-mtshan and not by Tshul-khrims-rgyal-mtshan (Derge). The redactors of the Peking Tanjur may have omitted it to avoid duplication.

The second collection of Ba-ri-pa is entitled *Sgrub-thabs-brgya-rtsa* (*Sādhanaśataka*). It was translated by Rin-chen-grags (*Ratnakīrti) of Ba-ri in the Khams region. He lived from 1038-1109 (?).[7] It extends over nos. 1-94 in pothi DU of the Tantra section of the Peking edition. Likewise it consists of 94 texts in the Derge edition (Toh. 3306-3399).

The third collection is the *Sgrub-thabs-kun-las-btus-pa* (*Sādhanasamuccaya*) translated by the lotsava Grags-pa-rgyal-mtshan (*Kīrtidhvaja). In the Peking edition it consists of 246 sādhana-texts (DU 95-340), and of 245 texts in the Derge edition (Toh. 3400-3644).[8] While the nomenclature of the first two **Sādhanaśatakas* of Pa-tshab and Ba-ri are succinctly distinguished by their authorship, the *Sādhanasamuccaya* has sometimes been loosely referred to as the *Sgrub-thabs-rgya-mtsho* (**Sādhanasāgara*), as for instance by Cordier in his analysis of the Tanjur Index (III.547). In the interest of precision it would be better to take **Sādhanasāgara* only in its extended connotation wherein it includes the *Sādhanasamuccaya* (DU 95-340) as well as the miscellany of sādhanas referred to in the Index of the Peking Tanjur as *Lha so-so sna-tshogs-kyi sgrub-thabs* (DU 341-405). This seems to be the intention of the Tanjur Index when it characterises the *Sādhanasamuccaya* as a *rkaṅ-graṅs* of the **Sādhanasāgara*: *Sgrub-thabs-rgya-mtshoḥi rkaṅ-graṅs* (Cordier III.20 translates it into Sanskrit as *Sādhanasāgara-pada*). *Rkaṅ-graṅs* is a fairly clear indication that the *Sādhanasamuccaya* is only "a part" of the *Sādhanasāgara*.[9]

The original Sanskrit of the *Sādhanasamuccaya* was transmitted to the great vihāra of

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[7] M. Lalou, *Répertoire du Tanjur d'après le Catalogue de P. Cordier*, p. 198. In the *Blue Annals* (tr. G.N. Roerich 73, 405) he is said to have been born in 1040 A.D. The *Sgrub-thabs-brgya-rtsa* is referred to in the *Blue Annals* II.1048.

[8] DU 166 of Peking is not found in the Derge edition. It is missing in *Index du Saint-Pétersbourg* also.

[9] The *Sādhanasāgara* is divided into three sections by Cordier III.20, on the basis of the Tanjur Index :

> "Ti. collectif s'appliquant aux Sādhana 95-340 bis, fol. 76b5 a 355a5, remplacé dans l'I. par la rubrique Sgrub-thabs rgya-mtshoḥi rkaṅ-graṅs (= Sādhanasāgarapada). L'ouvrage comprend trois sections : la première, qui va du fol.76b5 au fol. 241b7 (Sādhana 95-246), s'intitule Daṅ-poḥi dum-po (= Prathama khaṇḍalaka), la seconde, dépourvue de Ti., s'étend du fol. 241b7 au fol. 314b2 (Sādhana 247-316), tandis que la dernière, du fol. 314b2 au fol. 355a5 (Sādhana 317-340 *bis*), est dénommée Lha so-soḥi sgrub-paḥi thabs rgya-mtsho (= Devāntarasādhanasāgara). L'appellation générale de l'ensemble parait donc pouvoir se ramener à Sgrub-thabs rgya-mtsho (= Sādhanasāgara)...."

The assigning of the various sādhanas to the three sections has been done by Cordier on the assumption that the *Sādhana-sāgara* is identical with the *-samuccaya*. He has disregarded even his own statement

Tanjur	Sm.		
१०२	८	लोकनाथसाधन	
१०३	१२	षडक्षरीसाधन	
१०४	१३	आर्यखसर्पणसाधन (Sm. °खसर्पणलोकेश्वर°)	निष्कलङ्क
१०५	१४	खसर्पणसाधन	पद्माकरमति
१०६	१५	श्रीखसर्पणसाधन	शुभंकर
१०७	<२४>	आर्यखसर्पणसाधन (Sm. खसर्पणलोकेश्वरसाधन)	अनुपमरक्षित
१०८	१६	श्रीखसर्पणसाधन (Sm. आर्यावलोकितेश्वरखसर्पणसाधन)	
१०९	१७	सिंहनादसाधन	अद्वयवज्र
११०	१८	लोकनाथसाधन	
१११	१९	लोकेश्वरसाधन	
११२	२०	सिंहनादसाधन	
११३	२१	आर्यसिंहनादसाधन (Sm. सिंहनादाधारणी)	
११४	२२	सिंहनादसाधन	
११५	२७	हालाहललोकेश्वरसाधन	
११६	२८	हालाहलसाधन	सहजललित (Sm. प्रज्ञापालित)
११७	<१०>	वज्रधर्मसाधन	(Sm. वज्रधर्म)
११८	३१	पद्मनर्तेश्वरसाधन	
११९	३२	"	
१२०	३३	हरिहरिहरिवाहनोद्भवसाधन	
१२१	३४	" (Sm. °द्भवलोकेश्वर°)	
१२२	३५	त्रैलोक्यवशंकरलोकेश्वरसाधन	सरहपाद
१२३	३६	"	(Sm. सरहपादावतारित ओड्डियान-विनिर्गत)
१२४	३७	रक्तलोकेश्वरसाधन	
१२५	३८	लोकेश्वरस्य वश्याधिकारविधिः	
१२६	३९	नीलकण्ठार्यावलोकितेश्वरसाधन	
१२७	४०	मायाजालक्रमार्यावलोकितेश्वरसाधन	
१२८		पद्मपाणिधारणी	
१२९	४१	सोपचारमाषमुखाधारणी	
१३०		अमोघपाशलोकेश्वरसाधन	
१३१		श्रीत्रैलोक्यवशंकरार्यभुग्मसाधन	शून्यतासमाधिवज्र
१३२	cf. ३०	श्रीलोकनाथसाधन	

Tanjur	Sm.		
5· १९७	१०८	अमिताभगर्भतन्त्रे भगवत्या आर्यताराया: कल्पोद्देश: (Sm. अमिताभगर्भतन्त्रलब्ध-आर्यतारासाधनम्)	
१९८	१११	दुर्गत्युत्तारिणीसाधन (Sm. दुर्गोत्तारिणी°)	
१९९		आर्यतारादेवीसाधन	
२००	११२	मृत्युवञ्चनोपदेशतारासाधन	
२०१	११३	विश्वमातासाधन	
२०२	११४	सर्वार्थसाधनार्यप्रसन्नताराराधन (Sm. प्रसन्नताराराधन)	
२०३	११५	आर्यताराभट्टारिकाकल्प	
२०४	११७	आर्यजाङ्गुलीसाधन	
२०५	११८	आर्यजाङ्गुलीधारणी	
२०६	११९	आर्यजाङ्गुलीसाधन	
२०७	१२०	आर्यजाङ्गुलीमहाविद्या	
२०८	१२१(?)	आर्यजाङ्गुल्या भगवत्या: कल्प: (Sm. आर्यजाङ्गुलीसाधन)	
२०९	१२२	आर्यजाङ्गुलीसाधन	
२१०	१२३	एकजटासाधन (Sm. विद्युज्ज्वालाकरालीनाम°)	
२११	१२४	"	
२१२	१२५	आर्यैकजटासाधन	
२१३	१२६	एकजटासाधन	
२१४	१२७	"	नागार्जुन
२१५	१२९	चुन्दासाधन	
२१६	१३०	"	
२१७	१३१	"	
२१८	१३२	कल्पोक्तदशभुजसितमारीचीसाधन	
२१९	१३३	अशोककान्तामारीचीसाधन	
२२०	१३४	कल्पोक्तमारीचीसाधन	
२२१	१३५	कल्पोक्तविधिना सितमारीचीसाधनम्	
२२२	१३६	वज्रधात्वीश्वरीसाधन (Sm. °श्वरीमारीचीसाधन)	
२२३	१३७	अष्टभुजपीतमारीचीसाधन	
२२४	१३८	ओड्डियानमारीचीसाधन (Sm. द्वादशभुजरक्तवर्ण°)	
२२५	१३९	"	सहजललित
२२६	१४०	स्वाधिष्ठानक्रममारीचीसाधन (Sm. द्वादशभुजरक्तवर्णओडियान°)	
२२७	१४१	अशोककान्तामारीचीसाधन	

Tanjur	Sm.		
१३३	४४	स्थिरचक्रसाधन	भावस्कन्ध
१३४	४५	मुक्तकेन स्थिरचक्रसाधन	
१३५	४६	आर्यमञ्जुश्रीसाधन	
१३६	४७	श्रीमद्वादिराजसाधन (Sm. वादिराट्साधन)	चिन्तामणिदत्त
१३७	४८	आर्यवादिराजमञ्जुश्रीसाधन	(Sm. वज्रयोगिनीभाषित)
१३८	४९	वादिराजसाधन (Sm. °राट्°)	
१३९	५०	मञ्जुघोषसाधन	
१४०	५१	आर्यश्रीमद्वादिराजसाधन (Sm. °राट्°)	(Sm. क्रियातन्त्रानुसारतः)
१४१	५२	वादिराजसाधन (Sm. °राट्°)	
१४२	५३	प्रज्ञावर्धननिधिवादिराजसाधन (Sm. प्रज्ञावृद्धि°, °राट्°)	हरिहर
१४३	५४	वाग्राजसाधन (Sm. वादिराट्°)	(Sm. मञ्जुश्रीकल्पोक्तविधिना)
१४४	५५	अरपचनसाधन	अजितमित्र
१४५	५६	मुक्तकेन अरपचनसाधन	पद्माकर
१४६	५७	आर्यमञ्जुश्रीभट्टारकभावनोपदेश	
१४७	५८	सद्योऽनुभवारपचनसाधन	
१४८	५९	वज्रानङ्गसाधन (Sm. °ङ्गभट्टारक°)	
१४९	६०	वज्रानङ्गमञ्जुश्रीसाधन	
१५०	६१	धर्मधातुवागीश्वरसाधन	
१५१	६२	धर्मधातुवागीश्वरसाधनवश्यविधि	
१५२	६३	सर्वसत्त्ववशीकरणसमाधि (Sm. मञ्जुवज्र°)	
१५३	६४	धर्मधातुवागीश्वरसाधनम् (Sm. धर्मशंखसमाधिसूचकं ~)	
१५४	६५	अरपचनसाधन	(Sm. गुरोर्मञ्जुवरस्य ~)
१५५	६६	वाक्साधन	सुजनभद्र
१५६	६७	सिद्धैकवीरसाधन	
१५७	६८	वाक्साधन	
१५८	६९	महाराजलीलामञ्जुश्रीसाधन	
१५९	७०	मञ्जुश्रीसाधन	
१६०	७१	आर्यसिद्धैकवीरसाधन	
१६१	७२	सिद्धैकवीरसाधन	
१६२	७३	अलिमन्मथसाधन	रत्नाकर
१६३	७५	वश्याधिकारमञ्जुश्रीसाधन	शुभंकर (Sm. शुभाकर)
१६४	७६	मञ्जुश्रीसाधन	

Tanjur	Sm.			
१६५	७७	विद्याधरपिटक संक्षिप्तमञ्जुश्रीसाधन (Sm. °पिटकीय°)		
१६६		विद्याधरपिटव प्रतिबद्ध-मञ्जुश्रीसाधन		
१६७	७८	विद्याधरपिटक तिबद्ध-मञ्जुघोषसाधन		
१६८	७९	प्रज्ञावर्धनविधि (Sm. °वृद्धि°)	(Sm. रविगुप्त)	
१६९	८०(?)	नामसंगीत्याम्न येन सिद्धप्रज्ञाचक्रवरलब्धसाधनम्		
१७०	८१	धर्मशंखसमाधि मञ्जुश्रीसाधन		
१७१	८२	आर्यनामसंगीति साधन		
१७२	८३	मञ्जुवज्रसाध		
१७३	८४	एकाक्षरकतिप प्रयोग (Sm. एकाक्षरकल्पसाधन)		
१७४	८५	चण्डमहारोषण ाधन सकल्प	प्रभाकरकीर्त्ति	
१७५	८६	चण्डमहारोषण ाधन		
१७६	८७	"		
१७७	८८	"		
१७८	८९	आर्यखदिरवणी तारासाधन	संबुद्धभाषित	
१७९	९०	महातारासाधन (Sm. महत्तरीतारा°)		
१८०	९१	वरदतारासाधन		
१८१	९२	वश्यतारासाधन (Sm. वश्याधिकारतारा°)		
१८२	९३	वज्रतारासाधन		
१८३	९४	"		
१८४	९६	"	नागार्जुन	
१८५	९७	"	धर्माकर (Sm. adds °मति)	
१८६	<११०>	"	रत्नाकरशान्ति	
१८७	९८	तारासाधन	अनुपमरक्षित	
१८८	९९	आर्याष्टमहाभय तारासाधन		
१८९	१००	चीनक्रमार्यतारा साधन (Sm. महा°)		
१९०	१०१	महाचीनक्रमता ासाधन	शाश्वतवज्र	
१९१	१०२	मृत्युवञ्चनतार साधन		
१९२	१०३	मृत्युवञ्चनसित तारासाधन	वागीश्वरकीर्त्ति	
१९३	१०४	सिततारासाधन	चिन्तामणिराज	
१९४	१०५	षड्भुजशुक्लतार साधन		
१९५	१०६	आर्यजाङ्गुलीतार ासाधन		
१९६	१०७	धनदतारासाधन		

Sa-skya by paṇḍita Gautamaśrī and the translation was executed on the demand of Kīrticandra (Cordier III.21), by Grags-pa-rgyal-mtshan who was born in 1147, came to the see in his 26th year (1172 A.D.) and attained nirvāṇa at the age of 70 in the year 1216 (Blue Annals 211). The line of transmission of these sādhanas in the Blue Annals 1048 is : Abhayākaragupta, Puṇyākaragupta, the siddha Gloṅ-zhabs, the paṇḍita Kīrticandra and the lotsava Grags-pa-rgyal-mtshan.

The major part of the original of the Sādhanasamuccaya is found in Sanskrit, which has been rendered famous as *Sādhanamālā* by the edition of Benoytosh Bhattacharyya. Sanskrit manuscripts give both the designations (I.xv). Hereunder is a concordance of the Tibetan and Sanskrit texts :

Tanjur	Sm.		
5' ९५	१	त्रिसमयराजसाधन	कुमुदाकरमति
९६	२	"	रत्नाकरगुप्त
९७	३	श्रीवज्रासनसाधन (Sm. वज्रासनभट्टारकसाधनोपदेशविधि)	
९८	४	वज्रासनसाधन	
९९	५	"	
१००	६	आर्यषडक्षरीमहाविद्यासाधन	सहजललित
१०१	७	षडक्षरीसाधन (Sm. कारण्डव्यूहाम्नायेन षडक्षरीलोकेश्वरसाधनम्)	

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that the second section is unprovided for in Tibetan. This becomes clear from a comparison of the Tibetan text with the Sanskrit Sādhanasamuccaya *alias* Sādhanamālā. The third section should refer to the collection of miscellaneous sādhanas rendered by varied translators designated earlier as *Lha so-so sna-tshogs-kyi sgrub-thabs* (DU 341-405). So the three sections should be reconstructed anew as :

1st section	95-340
2nd section	missing
3rd section	341-405

Tanjur	Sm.		
२२८	१४२	कल्पोक्तमारीचीसाधन	गर्भपाद
२२९	१४३	मारीचीसाधन	
२३०	१४४	श्रीमारीचीपिचुपासाधन (Sm. °पिचुवा°)	
२३१	१४५	मारीचीसाधन	
२३२	१४६	संक्षिप्तमारीचीसाधन	
२३३	१४७	आर्यमारीचीधारणीपाठोपदेश	
२३४	१४८	पर्णशबरीसाधन	
२३५	१४९	,,	
२३६	१५१	शुक्लप्रज्ञापारमितासाधन	
२३७	१५०	आर्यपर्णशबरीधारणी (Sm. °शबरीतारा°)	
२३८		श्रीमहाकालसाधन	
२३९	१५२	पीतवर्णप्रज्ञापारमितासाधन (Sm. कनकवर्ण°)	
२४०	१५३	पीतवर्णसंक्षिप्तप्रज्ञापारमितासाधन	
२४१	१५४	सितप्रज्ञापारमितासाधन	संघदत्तपुत्र
२४२	१५५	शुक्लप्रज्ञापारमितासाधन	पद्मवर्धपाद (Sm. पद्मवर्धन)
२४३	१५६	कनकवर्णप्रज्ञापारमितासाधन	
२४४	१५७	प्रज्ञापारमितासाधन	
२४५	१५८	कनकवर्णप्रज्ञापारमितासाधन	
२४६	१५९	प्रज्ञापारमितासाधन	असङ्ग
२४७	१६१	आर्यवज्रसरस्वतीसाधन	श्रीधर
२४८	१६२	महासरस्वतीसाधन	
२४९	१६३	वज्रसरस्वतीसाधन	
२५०	१६४	,,	(Sm. मनोरथरक्षित)
२५१	१६५	वज्रवीणासरस्वतीसाधन	
२५२	१६६	वज्रसरस्वतीसाधन (Sm. वज्रशारदा°)	
२५३	१६७	,,	(Sm. कृष्णयमारितन्त्रोद्धृत)
२५४	१६८	,,	
२५५	१६९	भृकुटीसाधन	
२५६	१७०	,,	
२५७	१७१	कल्पोक्त तारोद्भवकुरुकुल्लासाधन	
२५८	१७२	मुक्तकेन तारा[कल्पो]द्भवकुरुकुल्लासाधन	नागार्जुन (not in dkar-chag)
२५९		[कुरुकुल्लावश्योपदेश]	

Tanjur	Sm.		
५' २६०	१७७	कुरुकुल्लासाधन	
२६१	१७८	आर्यश्रीमत्कुरुकुल्लासाधन (Sm. °श्रीमती°)	
२६२	१७९	उड्डियानविनिर्गतकुरुकुल्लासाधन	
२६३		कुरुकुल्लासाधन	सहजविलास (Sm.)
२६४	१८६	हेवज्रक्रमकुरुकुल्लासाधन	
२६५	१८७	हेवज्रतन्त्रोद्धृतं कुरुकुल्लायाः साधनम्	करुण (Sm. करुणाचल, करुणाभिधान)
२६६	१८२	षड्भुजकुरुकुल्लाभट्टारिकायाः साधनम्	
२६७	१७३	षड्भुजकुरुकुल्लासाधन	
२६८	१७४	अष्टभुजकुरुकुल्लासाधन	इन्द्रभूति
२६९	१७५	कुरुकुल्लासाधन (Sm. भ्रमरीयोग°)	
२७०	१७६	कुरुकुल्लोपदेशक्रम	
२७१	१८०	शुक्लकुरुकुल्लासाधन	
२७२	१८१	कुरुकुल्लासाधन (Sm. मायाजालमहायोगतन्त्रात् षोडशसाहस्रिकात् ~)	कान्हपाद (Sm. श्रीकृष्णपाद)
२७३		,,	
२७४		कल्पोक्त कुरुकुल्लासाधन	
२७५	१८८	कुरुकुल्लाकर्मप्रसरप्रयोग (Sm. omits कुरुकुल्ला°)	
२७६	१९१	उष्णीषविजयासाधन	
२७७	१९२	आर्यसितातपत्रापराजितासाधन	
२७८	१९३	वज्रचर्चिकासाधन	
२७९	१९४	महाप्रतिसरासाधन	
२८०	१९५	,,	
२८१	१९६	प्रतिसरासाधन	
२८२	१९७	आर्यमहामायूरीसाधन	
२८३	१९८	आर्यमहासाहस्रप्रमर्दनीसाधन	
२८४	१९९	आर्यमहामन्त्रानुसारिणीसाधन	
२८५	२००	महाशीतवतीसाधन (Sm. °सित°)	
२८६	२०१	पञ्चदेवतासाधनोद्देश (Sm. महापञ्चरक्षासाधन)	
२८७	२०२	महाप्रत्यङ्गिरासाधन	
२८८	२०३	ध्वजाग्रकेयूरासाधन	
२८९	२०४	अपराजितासाधन	
२९०	२०५	वज्रगान्धारीसाधन	

Tanjur	Sm.		
5 २९१		वज्रगान्धारीसाधन	
२९२	२०६	पञ्चरक्षाविधान	
२९३	२०७	वज्रशृङ्खलासाधन	
२९४	२०८	,, (Sm. आम्नायान्तरेण ~)	
२९५	२०९	,, °नोपायिका	
२९६	२१०	ध्वजाग्रकेयूरासाधन	धर्माकरमति (Sm. मध्यमकरुचि°)
२९७	२११	आर्योष्णीषविजयासाधन	
२९८	२१२	उष्णीषविजयासाधन	
२९९	२१३	देवीवसुधारासाधन (Sm. omits देवी°)	
३००	२१४	वसुधारासाधन	
३०१	२१५	,,	
३०२	२१६	वसुधाराधारण्युपदेश	
३०३	२१७	वज्रवाराहीसाधन	अद्वयवज्र
३०४	२१८	प्रज्ञालोकसाधनविधि (Sm. omits °विधि)	(Sm. कोकदत्त)
३०५	२२०	वज्रवाराहीवश्यविधि	
३०६	२१९	श्रीवज्रवाराहीकल्प सर्वार्थसाधन (Sm. वज्रवाराहीसाधन)	
३०७	२८३	मैत्रेयसाधन	
३०८		,,	
३०९	२९५	उच्छुष्मजम्भलसाधन	अभयाकरगुप्त
३१०	२९६	जम्भलसाधन	(Sm. सुजनभद्र)
३११	२९७	,,	
३१२	२८७	संक्षिप्तश्रीजम्भलसाधन	चन्द्रगोमिन्
३१३	२८८	संक्षिप्तजम्भलसाधन	
३१४	२८५	विस्तरजम्भलसाधन	
३१५	२८६	श्रीजम्भलसाधन (Sm. आम्नायान्तरेग ~)	
३१६	२९९	धाराजम्भलोपदेश(Sm. जम्भलजलदानोपदेश)	
३१७	२५९	हयग्रीवसाधन	चन्द्रगोमिन्
३१८	२६०	सप्तशतिककल्पोक्तं हयग्रीवसाधनम्	
३१९		सर्वतन्त्रहृदयोत्तर ,,	प्रभाकर
३२०	२६२	त्रैलोक्यविजयसाधन	
३२१	२६३	वज्रज्वालानलार्कसाधन	
३२२	२६१	परमाश्वसाधन	

Tanjur	Sm.		
३२३	२७२	आर्यरक्तयमारिसाधन (Sm. omits आर्य°)(Sm. गुणाकरगुप्त)	
३२४	२७४	कृष्णयमारिसाधन	
३२५	२७५	,,	
३२६	२७६	,,	
३२७	२७९	यमान्तकसाधन	
३२८	२८०	,,	
३२९	२८१	विघ्नान्तकसाधन	
३३०	२५७	वज्रहूंकारसाधन	
३३१	२५८	महाबलसाधन	
३३२		आर्यवज्रक्रोधमहाबलसाधन	शाक्यमित्र
३३३	२४४	हेरुकसाधन (col. संक्षिप्तद्विभुज°)	
३३४		द्विभुजहेवज्रसाधन	तारश्री
३३५	२३०	केवलनैरात्मासाधन (Sm. °त्म्या°)	
३३६	२३१	नैरात्मासाधन(Sm.°त्म्या°)	(Sm. सहजविलास)
३३७	२६४	श्रीभूतडामरसंक्षिप्तसाधन	(Sm. वैरोचन)
३३८	२६६	भूतडामरसाधनोपायिका(Sm. °साधन)	त्रैलोक्यवज्र
३३९	३००	श्रीमहाकालसाधन	
३४०	३०१	महाकालसाधन	

From the above it will be seen that the sequence of the Tibetan tallies[10] with that of the extant Sanskrit text to a fair degree of proximity upto no. 305, with a few transpositions here and there. After no. 306 the two versions exhibit violent translocations though an interrelationship is still discernible. It appears that the Sanskrit manuscript which reached Tibet was disordered and, moreover was incomplete at the end. The Tanjur Index corroborates that its second part is missing in Tibetan (Cordier III.20). Further, the Tanjur Index mentions a *tho-yig/ dkar-chag* or Index by Śrīdharasena *(Dpal-ḥdzin-sde)* of a manuscript of a *sādhana-sāgara (sgrub-thabs-rgya-mtsho)* in the hand of the Indian paṇḍita Vanaratna (Nags-kyi-rin-chen) which comprised more than 300 sādhanas (Cordier III.270). This must refer to the complete Sādhanasamuccaya *alias* Sādhanamālā which comprises 312 sādhanas. It seems that the number of 300 was made up by collecting together extraneous sādhanas and putting them after those of Sādhana-samuccaya, with a separate collective designation for these supplementary sadhanas:

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[10] Cordier III.66 asserts that the Sādhana-samuccaya is an artificial collection extracted from the tantras. It is certain that the collection was effected in India, not in Tibet, and that it follows a broad classification.

Sādhana-samuccaya	DU 95-340	246 sādhanas
Lha so-so sna-tshogs-kyi sgrub-thabs	DU 341-405	65 sādhanas
		311 sādhanas

The problem is complex and merits detailed study of all the canonical collections including the supplement of Tāranātha to be described a little later.

The fourth collection is a miscellany, to which the Peking Tanjur Index gives the collective caption *Lha so-so sna-tshogs-kyi sgrub-thabs (*Devāntara-sādhana).* In the Index of the Peking edition it comprises 65 texts (DU 341-405), while in the Derge edition it consists of 60 texts (Toh. 3645-3704). The following five texts are not found in the Derge edition.

DU 357	Māricidevīsādhana		
369	[Aṣṭabhayatrātastotra]	restituted after the Index.	No text.
382	[Āryatārāsādhana]	" " " "	"
399	[Sarasvatīsādhana]	" " " "	"
400	[Sarasvatīpūjāvidhi]	" " " "	"

In the sixteenth century, the *Sādhanasāgara (Sgrub-thabs-rgya-mtsho)* was supplemented by the polygraphist Tāranātha (born 1575)[11] by collecting together, revising or translating anew 73 sādhana-texts which are given a collective rubric in the Index to the Peking Tanjur: *Sgrub-thabs rgya-mtshoḥi kha-skoṅ-gi gzhuṅ (*Sādhana-sāgara-pūraṇa-grantha,* Cordier III.251, 550*).* These texts occur in pothi LU, the supplementary volume of Tantra, as nos. 14-28 in the Peking edition of the Tanjur, followed by a dkar-chag (no. 87) which classifies the sādhanas into three groups: (i) newly executed versions, (ii) ancient imperfect versions corrected by Tāranātha, and (iii) ancient versions reproduced without modifications in the absence of the originals.[12] In pothi BA of the collected works of Tāranātha (Lokesh Chandra 1963:1. no. 562) there is *sgrub-thabs-brgya-rtsa* consisting of 30 folios which must refer to group (i) of sādhanas which he translated anew. This is preceded by his *Yi-dam rgya-mtshoḥi sgrub-thabs rin-chen-ḥbyuṅ-gnas* in 483 folios, which has been characterised by Tucci (1949:130) as "a very important book..., in which are discussed the sādhana or ways of meditating on the principal deities of the Lamaist pantheon. It is well known that the gods are described in their symbols, marks, colours and postures in special treatises, like the *Sādhanamālā* or the *Sgrub-thab-rgya-mtsho*; this work is the complement

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[11] Ferrari 1958:155 n. 561, Tucci 1949:128-131, 163-164.

[12] Cordier III.267-270 gives a detailed analysis of this dkar-chag.

of such collections. it has a remarkable interest, both for ritualistic and for iconography." This work of Tāranātha was again complemented by the Panchen Lama rje-btsun blo-bzaṅ-dpal-ldan Bstan-paḥi-ñi-ma-phyogs-las rnam-rgyal dpal-bzaṅ-po who lived from 1781 to 1852 or 1854,[13] at the request of the learned *dkaḥ-chen's* Ye-śes-bsam-gtan, Blo-bzaṅ-skal-bzaṅ, Blo-bzaṅ-don-grub, Blo-bzaṅ-yon-tan, Sku-skye-dge-ḥdun-grags-pa, Chos-mdzad-ye-śes-bstan-ḥdzin, and others as a practical manual giving the *rjes-gnaṅ* and other necessary ritual details about divinities mentioned in the *Sgrub-thabs-rin-ḥbyuṅ.*[14] The full title of Panchen's work is *Yi-dam rgya-mtshoḥi sgrub-thabs rin-chen-ḥbyuṅ-gnas-kyi lhan-thabs: rin-ḥbyuṅ don gsal.* It runs into two volumes with 519 and 470 folios respectively. It forms pothis GA and ṄA of his collected works. Its short marginal signature is *Rin-lhan.* This is the text that has been illustrated in the iconographic *Rin-ḥbyuṅ* reproduced herein (ill. 514-1009).

The *Rin-lhan* was further commented upon by Čin süjügtü nom-un qaγan Blo-bzaṅ-nor-bu-śes-rab, a disciple of Jibcundampa I (1635-1723 A.D.), in four volumes. They form pothis GA, ṄA, CA and CHA of his collected works (Lokesh Chandra 1963:2.422-428). A set of these four volumes is found in the Chicago Natural History Museum (formerly Field Museum of Natural History) under the title: *Yi-dam rgya-mtshoḥi sgrub-thabs rin-chen-ḥbyuṅ-gnas-kyi lhan-thabs gsal-baḥi me-loṅ* (nos. 125-128 of their handwritten card-index). The author was a profound scholar, having been educated at the great monastic university of Urga. He is also a famous builder of the Ordos Śar-jo-bo Monastery and another monastery near the Qangγai mountain to augment the spread of the holy dharma (Lokesh Chandra 1961:introd.20).

Another collection of sādhanas, reputed to be of Sa-skya-pa inspiration, was printed at Derge in 14 volumes (Lokesh Chandra 1961a:508 no.8). The short title on the margin of the reverse of every folio is indicated as *Sgrub-thabs-kun-btus.* The set consists of 11 volumes (KA-DA) of the main corpus, followed by 2 supplementary volumes (NA,PA) and yet another supernumerary volume (ŚRĪḤ)—thus making up 14 volumes, with the dkar-chag[15] or list of contents in vol. 11 (DA) which also includes the contents of the three supplementary vols. 12-14.[16] The compiler[17] of these sādhanas was Ḥjam-dbyaṅs-mkhyen-

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[13] Schulemann 1958:477. Tucci 1949:416 says that he died in 1854.

[14] *Sgrub-thabs-rin-ḥbyuṅ-nas bśad-paḥi lha-tshogs-rnams-kyi rjes-gnaṅ bskur-tshul-gyi lhan-thabs ḥdi-lta-bu zhig dgos zhes...*(beginning of the colophon). The dkar-chag begins: *Sgrub-thabs-rin-ḥbyuṅ-nas gsuṅs-paḥi lha-tshogs-rnams-kyi sgrub-thabs-kyi rim-pa phyogs-gçig-tu bkod-pa~Rin-ḥbyuṅ don gsal zhes-bya-ba...*

[15] The full title of the dkar-chag runs: *Sgrub-paḥi-thabs kun-las-btus-pa Dṅos-grub rin-po-cheḥi ḥdod-ḥjoḥi dkar-chag-gi yi-ge Bkra-śis grub-paḥi chu-gter zhes-bya ba* (vol. 11 DA folios 317-344).

[16] Tucci 1932:IV/1.14 note 1 omits the supernumerary vol. 14 (ŚRĪḤ).

[17] Sgrub-thabs-kun-btus, vol. 11 (DA) f.318a.

brtsehi-dbaṅ-po Kun-dgaḥ-bstan-paḥi-rgyal-mtshan who was born in 1820 in a district in Mdo-khams and passed away in 1892 after a life rich in spiritual experiences[18].

After having given a short survey of the canonical and extra-canonical collections of sādhanas, we revert to the two-volume *Rin-lhan* of the Panchen Lama Bstan-paḥi-ñi-ma-phyogs-las-rnam-rgyal. Its first volume is continued in the second without a break—in fact the 14th section begins in the first volume and continues into the second. Its list of contents gives serial numbers to the deities or sets of deities—these two are also continuous in the two volumes. The entire *Rin-lhan* is divided into 23 sections, containing sādhanas of the following:

1. Ādikalyāṇa deities
2. Vītarāga Tathāgatas
3. Main deities of the maṇḍala
4. Vajravārāhī
5. Avalokiteśvara
6. Tārā
7. Vajrapāṇi
8. Hayagrīva
9. Acala
10. Āyuḥsādhana deities
11. Prajñā-bestowing deities
12. The Five Vajrāsana-dhyāna (?) deities
13. Vaśaṁkaraṇa devīs
14. Miscellaneous sādhanas
15. Sādhanas handed down by Śākya-rakṣita
16. Twenty-one Tārās, according to Sūryagupta
17. Wealth-bestowing (dhanada) deities
18. Jñānanirmita (?) Mahākāla
19. Bhagavat Mahākāla
20. Remaining categories of Mahā-kāla
21. Śrīdevī
22. Yama-yamī Mahākāla and allied deities
23. Paryavasāna-kalyāṇa deities

Significantly, the work begins with ādikalyāṇa deities and ends with paryavasāna-kalyāṇa ones. This work was illustrated by Mongol artists under the title *Rin-ḥbyuṅ Snar-thaṅ-brgya-rtsa rdor-ḥphreṅ bcas-nas gsuṅs-paḥi bris-sku: mthoṅ-ba don-ldan bzhugs-so,* with three marginal subtitles *Rin-ḥbyuṅ* (f.1-143), *Snar-thaṅ* (f. 1-13), and *Rdor-ḥphreṅ* (f.1-20). While the main portion *(Rin-ḥybuṅ)* is devoted to the illustration of sādhanas by the Panchen, the two short appendices delineate initiations *(dbaṅ)* into the famous *Snar-thaṅ-brgya-rtsa* and *Rdor-ḥphreṅ* or *Vajrāvalī* of Abhayākaragupta. Both these initiations were of so ubiquitous a character that without appendices illustrating them the album would have remained incomplete. The existence of this album has been known to modern research under the designation 'Five Hundred Gods of Narthang'. Grünwedel and Lessing have made ample use of it in their studies on Lamaist iconography. It is being reproduced here for

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[18] Ferrari introd. xix, xx.

the first time. The album opens with the illustrations of Tsoṅ-kha-pa and his two disciples Rgyal-tshab-rje and Mkhas-grub-rje and then starts depicting ādikalyāṇa deities of Panchen's *Rin-lhan.* The ādikalyāṇa deities are the four Cintāmaṇicakra Sita Tārās being the epiphanies of the great masters Atiśa, Ba-ri, Gñan and Vanaratna; White Sarasvatī; the Tārā of Gñan; the three Red Deities (Kurukullā, Rakta Kāmarāja, Mahārakta Gaṇapati); and Yellow Vajrasattva.

SNAR-THAṄ

The Snar-thaṅ monastery is inseparably associated with the Pan-chen Lama's See. The *brgya-rtsa* of Snar-thaṅ is thus a corollary to the *Rin-lhan* and its appendixing to the *Rin-lhan* is a *sine qua non*: in fact the *Rin-lhan* would have been incomplete without it. I have not been able to get the *Snar-thaṅ Brgya-rtsa* and so it is not possible to compare the text with the pictures. Here I may refer to Skyid-śod sprul-sku Ṅag-dbaṅ-bstan-ḥdzin-ḥphrin-las' famous *Snar-thaṅ brgya-rtsaḥi rjes-gnaṅ bya-tshul-gyi zur-ḥdebs* (Lokesh Chandra 1963:1.16 no.314)

RDOR-PHREṄ

The final section of the *Rin-ḥbyuṅ* is termed *Rdor-phreṅ* or *Vajrāvalī* on the left hand margins of the xylograph. It pictures the presiding deities of the various maṇḍalas mentioned in the *Vajrāvalī,* which are described in minute details in the *Niṣpannayogāvalī.* Both texts are by the same author Abhayākaragupta (11-12th cent.) and even the sequence of maṇḍalas is identical in both of them. The *Niṣpannayogāvalī* is divided into 26 chapters some of which contain more than one maṇḍala. Panchen Lama I Blo-bzaṅ-chos-kyi-rgyal-mtshan (1569-1662, Lokesh Chandra 1963:introd. 21) specifies 42 maṇḍalas in the *Vajrāvalī* in his *Rdo-rje-phreṅ-baḥi dkyil-ḥkhor chen-po bzhi-bcu-rtsa-gñis-kyi sgrub-thabs Rin-chen dbaṅ-gi rgyal-poḥi phreṅ-ba*[19]. Rgyal-sras skal-bzaṅ-thub-bstan also gives the same number 42. Lcaṅ-skya qutuγtu I Ṅag-dbaṅ-blo-bzaṅ-chos-ldan (1642-1714) also wrote a work on maṇḍalas in 158 folios in volume GA of his Collected Works. Its title is: *Ḥphreṅ-ba daṅ Kri-yā zhes bśad-paḥi dkyil-ḥkhor zhe-lṅaḥi ras-bris-kyi dkyil-ḥkhor-du dbaṅ-bskur-baḥi ṅag-ḥdon-gyi cho-ga sgrigs Ḥo-gsal mgul-rgyan nor-buḥi phreṅ-ba*[20]. Here we have 45 maṇḍalas, by adding 3 maṇḍalas from the *Vajrācārya-kriyāsamuccaya*[21] of Jagaddarpaṇa *alias* Darpaṇācārya[22] who was a renowned authority on the subject. With the addition of

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[19] Lokesh Chandra 1963:no.761 in 65 f: TWB. 5902.

[20] Lokesh Chandra 1963:no.3628(1.185). I have a modern handcopy of this work.

[21] Toh.3305=Peking Tanjur HU.137-374(Cordier 3.226). Its short title is *Kriyāsamuccaya* or *Kriyā.*

[22] Maṇḍalācārya-Darpaṇa on folio 3b3 of the Sanskrit manuscript at the

66 mandalas of Mitra-yogin[23], 42 mandalas of Abhayākaragupta constitute a series of 108, the auspicious number.

The sequence of the *Vajrāvalī* deities illustrated in our *Pantheon* follows the shorter initiation as given by Lcaṅ-skya qutuγtu I in his aforesaid work. This initiation is accomplished in 18 days as detailed in the following table.

[10]དཀྱིལ་འཁོར་ཞི་ལྷའི་དབང་བསྐུར་ལུགས་ལ་རྒྱས་འབྲིང་བསྡུས་གསུམ་དུ་མཛད་ནས་བསྡུས་པ་ཉི་མ་བཅོ་བརྒྱད་ལ་ཚར་བར་མཛད་ཅིང་

ཉི་མ་དང་པོ་ལ་	གསང་འདུས་འཇམ་རྡོར།	༡
གཉིས་པ་ལ་	གསང་འདུས་མི་བསྐྱོད་པ།	༡
གསུམ་པ་ལ་	རྣམ་སྣང་སྒྱུ་དྲ།	༡
བཞི་པ་ལ་	དགྲ་ནག	༡
ལྔ་པ་ལ་	ཀྱེ་རྡོར་ལྷ་དགུའི་དཀྱིལ་འཁོར་བཞི།	༤
དྲུག་པ་ལ་	གུར་རིགས་བསྡུས།	༡
བདུན་པ་ལ་	བདག་མེད་མ་ཉེར་གསུམ་མ། བཅོ་ལྔ་མ། ཀུ་རུ་ཀུལླེ། རྡོ་རྗེ་སྒྲོལ་མ་སྟེ་བཞི།	༤
བརྒྱད་པ་ལ་	ཀྱེ་རྡོར་ལྷ་བཅུ་བདུན་གྱི་དཀྱིལ་འཁོར་བཞི།	༤
དགུ་པ་ལ་	སམ་པུ་ཊའི་རྡོར་སེམས་དང་། བདེ་མཆོག་གི་དཀྱིལ་འཁོར་གསུམ་སྟེ་བཞི།	༤
བཅུ་པ་ལ་	ཕག་མོའི་དཀྱིལ་འཁོར་གསུམ། ཀྲུ་མཛོད་བཞི།	༤
བཅུ་གཅིག་པ་ལ་	འཁོར་ལོ་སྒྱུར་དྲུག།	༡
བཅུ་གཉིས་པ་ལ་	རྡོ་རྗེ་བདུད་རྩིའི་དཀྱིལ་འཁོར་བཞི།	༤
བཅུ་གསུམ་པ་ལ་	སངས་རྒྱས་ཐོད་པའི་དཀྱིལ་འཁོར་གཉིས། མ་ཧཱ་མཱ་ཡ། རྣལ་འབྱོར་ནམ་མཁའ། ཡེ་ཤེས་མཁའ་འགྲོ་སྟེ་ལྔ།	༥
བཅུ་བཞི་པ་ལ་	དུས་འཁོར།	༡
བཅོ་ལྔ་པ་ལ་	རྡོར་དབྱིངས་དང་། གཙུག་དགུ་གཉིས།	༢
བཅུ་དྲུག་པ་ལ་	ཆོས་དབྱིངས་གསུང་དབང་།	༡
བཅུ་བདུན་པ་ལ་	འབྱུང་འདུལ། འོད་ཟེར་ཅན་མ། གྲུ་ལྔ་སྟེ་གསུ	༣
བཅོ་བརྒྱད་པ་ལ་	དགེ་ལེགས་སུ་བྱེད་པའི་དཀྱིལ་འཁོར་གསུམ	༥༤
		༤༥

Bibliothèque Nationale, Paris (Filliozat 1941:7 no.15)

[23] According to the Amdo edition of Labrang there are 66 mandalas of Mitra-yogin, but 65 in the view of Rgyal-sras skal-bzaṅ-thub-bstan.

Day	Deities	No.	Rdor-phreṅ	Vajrāvalī*	Niṣp.**	Remarks
1	Guhyasamāja Mañjuvajra	1	1a	35a6	33:1	
2	Guhyasamāja Akṣobhya	1	1c	36b1	35:5	
3	Vairocana Mañjuvajra	1	1b	38b1	58:48	He is Mañjuvajra (43ātmaka in Niṣp.)
4	Kṛṣṇari(Dgra-nag)	1	2a	37b7	51:36	
5	Hevajra (9ātmaka)	4		2b-3b	42:20	
6	Pañcaḍāka	1	3c	39a7	72:77	The centre is occupied by Vajraḍāka
7	Nairātmā(23ātmaka, 15ātmaka), Kurukullā, Vajratārā	4	4a-5a	36a7, ibid., 38a1	41:16, ibid., 51:38	
8	Hevajra(17ātmaka)	4	5b-6b	36a4	40.14	
9	Vajrasattva(of Sampuṭa), Saṁvara (3 maṇḍalas)	4	6c-7c	35b5, ibid.	37:8, 44:26	
10	Vārāhī (3 maṇḍalas), Hūṁkāra	4	8a-9a	36b5, 36b2	44:29, 44:24	
11	Ṣaṭ-cakravartin	1	9b-11a	39b6	74:79	
12	Vajrāmṛta	4	11b-12b		42.18	
13	Buddhakapāla(9ātmaka, 25ātmaka), Mahāmāya, Yogāmbara, Jñānaḍākinī	5	12c-14a	36b2, –,36b2, 37b3, 36a2	43:23, 47:30, 43:22, 48.32,39:12	
14	Kālacakra	1	14b	40b1	76:83	
15	Vajradhātu, Durgatipariśodhana (Gtsug-dgu)	2	14c, 15a	38a5, 39a4	54:43, 68:66	Durgatipariśodhana is a special epithet of Śākya-siṁha which is the caption in *Rdor-phreṅ*
16	Dharmadhātuvāgīśvara	1	15b	38b8	60:54	
17	Bhūtaḍāmara, Mārīci, Pañcarakṣā	3	15c-17c	39a6, 38a2, 38a3	71:72, 52:40, 53:42	
18	Kalyāṇakārī maṇḍalas	3	deest	deest	deest	
		45				

*References are to the Peking Tanjur volume.

**References are to the introduction of Bhattacharyya 1949.

It will be noted that the order of deities here differs from that in the *Vajrāvalī*. Mañjuvajra of the Guhyasamāja form is described in ch.1 of the Nispannayogāvalī while his 43deity form is in ch.20: in the Pantheon the two have been brought together in 1a and 1b. Similarly the 9deity Buddhakapāla is in ch. 10 and the 25deity in ch.13 : in the Pantheon the two are juxtaposed as 12c and 13a. The reasons underlying other regroupings await a detailed study of the interrelationship of deities in the different Tantric texts.

DATE

The colophon of the *Rin-ḥbyuṅ* portion (p.141) consists of three stanzas beginning with *Oṁ svasti*. It is a benediction wherein the illustrations of the deities of the *Sgrub-thabs rin-ḥbyuṅ* are spoken of as liberating one from mundane miseries and afflictions and granting consummation of siddhi (st.1). With the merits ensuing from them may the patron, artists and all attain the Ten Stages and Five Paths leading to omniscience (st.2). Endowed with long life, freedom from disease, and happiness, may they worship the Heavenly Fields and by the merits accruing therefrom may all their desired objects be accomplished without exertions. *Maṅgalaṁ*. The same colophon is repeated for the Snar-thaṅ section (p.154) with the relevant alteration that the illustrations pertain to the *Snar-thaṅ brgya-rtsa*.

The colophon at the end of Vajrāvalī is more detailed than the former two. Beginning with *Oṁ svasti* it benedicts for the same accomplishments—which have been wished for in the first colophon—to the artists and patrons who provided the necessary requisities(*mthun-rkyen*) for the preparation of the illustrations of the maṇḍalas of the Vajrāvalī written by Abhayākara who illumined the Law of the Sage having well comprehended the essence of the Tantras. The benediction closes with *maṅgalaṁ*. In the 15th regnal year of the Manchu emperor Chia-ch'ing (*Bsṅags-smon*),[24] i.e. in 1810 A.D. the Imperial Treasurer Blo-bzaṅ-dkon-mchog, Čin wang Phun-tshogs-rdo-rje alongwith his son and ministers, Noyan sprul-sku

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[24] According to Ven. Dalama the Tibetan names of the ten Manchu emperors and the durations of their reigns are as follows:

	Years of Rule		
Ṅaṅ-bcos	18	Shun-chih	1644-1661
Bde-skyid	61	K'ang-hsi	1662-1721
Dbyiṅs-ḥbyor	13	Yung-cheng	1722-1735
Lha-skyoṅ	60	Ch'ien-lung	1736-1795
Bsṅags-smon	25	Chia-ch'ing	1796-1820
Srid-gsal	30	Tao-kuang	1821-1850
Kun-khyab	11	Hsien-fêng	1851-1861
Tshaṅs-bcos	13	T'ung chih	1862-1874
Srid-ḥbar	34	Kuang-hsü	1875-1908
Śon-thon		Hsüen-t'ung	1909-1911

Ratnadhvaja requested the Fourth Incarnation (of the Panchen Lama Bstan-paḥi-ñi-ma-phyogs-las-rnam-rgyal)[25] to initiate them into the great maṇḍala of Adibuddh(oddhṛta Kālacakra): the preliminary abhiṣeka, the higher and still higher abhiṣekas, and mahāvajrācārya's abhiṣeka.[26] On this occasion, along with the aforesaid(*goṅ gsal*) patrons, the Grand Abbot (*mkhan chen*), Ilaγuγsan nom-un qan, Talama, private secretary (gsal-[dpon]), *mgron-gñer,*[27] dge-bskos-pa,[28] precentor (dbu-mdzad), and other officials,[29] Pad-li guṅ, Jasaγ Taiji, with their consorts and ministers, and hundreds of lay men and monks received the four abhiṣekas. They further requested that xylographs of the maṇḍalas of the *Rin-ḥbyuṅ, Snar-thaṅ brgya-rtsa* and *Vajrāvalī* be prepared to prolong the tenures of great world teachers like the Dalai and Panchen Lamas,[30] the Jibcundampa, and other eminent upholders of the dharma, so that beings may attain perfect enlightenment. On receiving permission, the work began. The supervisors (*do-dam-pa*) were Chos-rje Mkhas-grub and dge-sloṅ (Bhikṣu) Tshe-riṅ. Those who drew the original copy (*ma-dpe ḥbri-mi*) were: Blo-bzaṅ-sbyin-pa, Blo-bzaṅ-bkra-śis, Ṅag-dbaṅ-śes-rab, Blo-bzaṅ-chos-dar and Blo-bzaṅ-tshe-dpag. The wood engravers (*par-bkod-byed-mi*) were: Erdeni toyin (xyl.thon) Tshe-riṅ, Bkra-śis, dge-sloṅ Chos-rab, Chos-ḥbyor and others. When the patrons and artists had completed their work, the Amban wang on whom the emperor had conferred the designation of Dad-stobs-dbaṅ-phyug, Thu-run ephu Γyuṅ-druṅ-rdo-rje, Mkhan-chen Byaṅ-chub-rdo-rje nom-un qan, Erdeni sečen Dalai, Treasurer Mgon-po-skyabs, Guṅ, Talama and others requested the Panchen Lama, for a 'print benediction' (*par byaṅ smon-tshig*). At their request, the Panchen Bstan-paḥi-ñi-ma-phyogs-las-rnam-rgyal wrote it so that by its merit the Gelukpa doctrines may continue for long and spread in all directions.

It was in the winter of 1956 that my dear father Prof. Raghu Vira brought a xylographic edition of these Five Hundred Gods from a lama in Ulanbator. His joy knew no

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[25] He is mentioned at the end of the colophon.

[26] "In...........reference is made to the four higher abhiṣekas or initiations, *dbaṅ-skur,* or simply *dbaṅ,* which can only be imparted to a pupil who has already received the seven inferior ones: while the first seven abhiṣekas are intended only for the *laukika-siddhi,* i.e. powers useful in this life, the remaining four have a mystic significance and their aim is to bring the neophyte into contact with higher planes of experience. In the esoteric school the initiation does not need the help of any ritual, but is imparted through symbols (*brda*) which are eleven, just as the ***abhiṣekas*** are eleven." (Tucci 1935.686).

[27] The receiver of guests, an officer whose duty it is to introduce others to the king or to the great lamas of Tibet (Das 1902:288b).

[28] *upadhivārika* (Mvy.9067). He is the ceremony-master.

[29] For the administrative ranks see Miller 1959:50-68.

[30] *Rgyal-dbaṅ yab-sras.*

bounds in discovering this rich pantheon wherein the Tantric world of gods and goddesses is expressed in an exuberance of forms. But alas, before the completion of this pantheon, he is merged into the infinite Formless. As I complete this volume concluding the Five Hundred Gods, poignant memories of conversations about the meaning of the profusion of pantheonic forms flit across my forlorn heart. Father's plans envelop me in the nobility of their aura and illumine a kindly light in the gloomy darkness of my inner being, so that his searches into the great and deep oceans of other pantheons can roll on into print.

3

THE BHADRAKALPIKA-SŪTRA PANTHEON

The Bhadrakalpika-sūtra is called *Ḥphags-pa bskal-pa-bzaṅ-po zhes-bya-ba theg-pa-chen-poḥi mdo* on the title-page of the Lhasa xylograph. It contains the illustrations of the Thousand Buddhas followed by others. The others are reproduced in this volume (ill. 1010-1081)

4

THE AṢṬA-SĀHASRIKĀ PANTHEON

The Aṣṭa-sāhasrikā *(Ḥphags-pa śes-rab-kyi-pha-rol-tu-phyin-pa brgyad-stoṅ-pa)* was xylographed in Tibet to depict the deities and gurus of the various lineages. The left and right hand of every folio is illustrated. The captions are nine-syllabled metric lines, with epithets and expletives. It begins with Vajradhara the initiator of Vajrayāna on the left and Prajñāpāramitā to the right of the first folio. Thereafter are Ten Buddhas of the Ten Directions, Eight Upaputra Bodhisattvas, and Eightyfour Siddhas. A pair of collateral transmissions of the Mahāmudrā is illustrated on folios 68-130. To the left is the transmission of the caryā (*spyod*, practice)and to the right is that of darśana (*lta*, philosophy). It is followed by the lines of transmission of several tantric texts, beginning with Guhya-samāja which stands at the head of anuttara tantras. The section on Bhaiṣajyaguru is followed by the lineages of teachers of Āyurveda, Padmasambhava's section, and the exponents of Amitāyus. The stories of the 34 jātakas of the Jātakamālā by Āryaśūra were rounded to the number 101 by the addition of 67 jātakas by Karma-pa. Under the jātakas of Avalokita are included the 36 eminences of India, the ten early kings of Tibet, seven paṇḍita-siddhas and the fourteen Dalai Lamas. They continue the transmission of Dharma from India to Tibet. The Panchen Lamas are preceded by the incarnations of Amitābha, as the Panchens are the nirmāṇakāya of Amitābha. Then follow the abbots of the Dgaḥ-ldan monastery who were a formidable force in the ecclesiastical hierarchy of Tibet. Starting from Tsoṅ-kha-pa, the present abbot is the 97th in the lineage. He is Ling Rimpoche, Senior Tutor to His Holiness the Dalai Lama XIV. The teachers of the Kālacakra and the 25 Kulika kings of Śambhala are also depicted. Eminent Indian and Tibetan masters of the Ris-med tradition are followed by the Eighteen Arhats or apostles of Buddhism. The tradition of the Twentyone Tārās represented here differs from that of Sūryagupta and Atiśa. Other concatenations are the Eight Tārās which grant freedom from the eight fears and the Twelve Guardian Goddesses (Bstan-ma). The pantheon ends with the Mahābodhi stūpa.

The captions have been corrected with the help of the Karchag to the editions of Diṅ-ri-ba Chos-kyi-rgyal-mtshan of La-stod Śel-dkar Rdzoṅ, entitled *La-stod śel-dkar rdzoṅ ḥog diṅ-ri-ba chos-rgyan-pas rgyal-bahi gsuṅ-rab zab-mo par-bskrun zhus-pahi dkar-chag: dad-ldan thar-lam ḥdren-paḥi śiṅ-rta*, a xylograph of 45 folios. The Aṣṭasāhasrikā is no.43 in its list of titles. The classification of the deities and teachers is also from this Karchag. The complete classification is given below. The folio numbers are of the Aṣṭasāhasrikā. The Aṣṭasāhasrikā pantheon was an attempt to put together the iconography of the gurus,

yidam, Buddhas, Bodhisattvas, vīras (dpah-bo), ḍākinīs, dharmapālas, protectors (sruṅ-ma), in fact the full pantheon of the Byaṅ-chub-lam-rim tshogs-śiṅ, as stated on folio 38 of the Karchag.

Folio	nos.	
1	1082-1083	Vajradhara, Prajñāpāramitā
2-6	1084-1093	Buddhas of the Ten Directions (phyogs-bcuḥi saṅs-rgyas)
7	1094-1095	Akṣobhya, Akṣaya-nirghoṣa
8-11	–	Eight Upaputra Bodhisattvas (ñe-sras byaṅ-sems brgyad)
12-15	–	Aṣṭa-śrāvaka (Ñan-thos mchog brgyad)
16-19	–	Seven disciples (Gtad-rabs bdun)
20-63	1096-1183	Eightyfour Mahāsiddhas
64-67	1184-1191	Eight Vidyādharas of India
68-130	1192-1308 (only even numbers)	Paramparā of the caryā (spyod, practice) of Mahāmudrā (Γyas-phyogs bstar brgyus rgya-chen *spyod* brgyud skor)
68-130	1193-1309 (only odd numbers)	Paramparā of the esoteric darśana (lta, philosophy) of Mahāmudrā (Γyon-phyogs-nas zab-mo *lta* brgyud skor) There are two series of practice/caryā and philosophy/ darśana. The first is on the left with even numbers and the second is on the right with odd numbers.
131-158	1310-1365	Paramparā of Guhyasamāja
159-183	1366-1415	Paramparā of Cakra-saṁvara
184-208	1416-1465	Paramparā of Vajrabhairava
209-230	1466-1509	Paramparā of Nāḍī-ḍakinī
231-251	1510-1551	Paramparā of the Six Dharmas of Nāropa
252-258	1552-1559	Eight Bhaiṣajyaguru
	1560-1564	Five families of Bhaiṣajyaguru (citta, kāya, guṇa, karma, vāk)
258-275	1565-1599	Paramparā of Bhaiṣajyaguru-sūtra-vidhi
276-288	1600-1625	Paramparā of Yuthok's Āyurveda
289-301	1626-1651	Paramparā of upoṣatha
302-305	1651-1658	Eight Aspects of Guru Padmasambhava
306-318	1659-1684	The Twentyfive Disciples of Padmasambhava
319-329	1685-1706	Paramparā of Amitāyus
330-345	1707-1738	Paramparā of Kloh-chen-sñin-thig

346-397	1739-1842	Hundred Jātakas
		Karma-pa Raṅ-byun-rdo-rje added 67 jātakas to the 34 jātakas of the Jatakamālā of Āryaśūra to complete a century (101). Thereafter follow the illustrations of Āryaśūra (1841) and the Karmapa (1842). This is stated on folio 29b of the Karchag
398-432	1843-1912	Jātakas of Avalokita
		1846-1881 The 36 eminences of Āryadeśa/India
		1882-1891 The ten early kings of Tibet
		1892-1898 Seven paṇḍita-siddhas
		1899-1912 Dalai Lamas I-XIV
433	1913-1914	Rṅog lotsava, Khu-ston
434-443	1915-1934	Lineage of the Panchen Lamas
444-491	1935-2030	Lineage of the Abbots of the Dgaḥ-ldan Monastery
492-493	2031-2034	Founders of Drepung, Sera monasteries + Serje and Serme traditions
494-512	2035-2072	Kālacakra section
		2035 Kālacakra
		2036-2042 Seven Dharmarājas
		2043-2067 Twentyfive Kulika kings of Śambhala
		2068-2072 Five teachers of Kālacakra
513-537	2073-2122	Indian and Tibetan teachers of the Ris-med tradition
538-546	2123-2140	Eighteen Arhats
547	2141-2142	[Two bodhisattvas of Suvarṇa-prabhāsa]
548	2143-2144	Gaṅgādevī, Śreṣṭhi-putrī
549-559	2145-2166	Twentyone Tārās
560	2167-2168	Vajrakumāra, Raudra Vajrapāṇi
561-564	2169-2176	Tārās which protect from the Eight Fears
565-567	2177-2182	Brahmā, Indra, Caturmahārājika
568-578	2183-2203	Various Deities
		2189-2200 The Twelve Guardian Goddesses of Buddhism
		2201-2202 Two guardian yakṣas
		2203 Mahābodhi stūpa

Ill. 2145-2165. According to Venerable Thrijang Rimpoche the Tutor to His Holiness Dalai Lama XIV, the present series of Twentyone Tārās is different from the two well-known traditions of Sūryagupta and Atiśa (Jo lugs). The tradition of Twentyone Tārās according to Sūryagupta has been illustrated already (ill. 784-805). Only four names are common to the two series, while three resemble. The first name in the series corresponds to *myur ma dpaḥ mo 'ture vīre'* in the first stanza of the Hymn to Twentyone Tārās, while

Ripucakra-vināśinī (ill. 2157) corresponds to stanza 3 of this hymn. Ill. 2164 Ri-khrod-ma: Śabarī. The adjective preceding it is *rims-nad ma-lus rab-sel* corresponds to *viṣama-jvara-nāśinī* in st.20 of the Twentyone Tārās.

Ill. 2171. In Mahāmāyūrī 248.6 there is a list of dangers from which protection is sought, amongst which is *agni-valukā-bhayataḥ*, which Edgerton 1953:4b terms obscure. Can *valukā* correspond to *dpuṅ-tshogs=bala-kāya?*

CORRECTIONS TO THE INDEX

Comparison of the Karchag with the illustrations has led to a large number of corrections in the names and classifications of the Aṣṭasāhasrikā pantheon. Sometimes toponyms have been prefixed to the name which specifies the guru with precision. All these corrections and additions are listed in the following corrigenda to the main Index.

A

A-mdo-che Śos = Śos-zhabs 2107

Amitāyus, paramparā of siddhirāja (Grub-rgyal Tshe khrid bla brgyud skor)1685

B

Ba-so Chos-kyi-rgyal-mtshan 1396

Ba-so Chos-rgyan 1240, 1251, 1531, 1941

Ba-so Chos-rje 1434

Bde-ba-can-pa 1636

Bde-can-pa?, corrected to Bde-ba-can-pa 1636

Bhaiṣajyaguru, the five families/kula of (Sman-bla rigs lṅaḥi skor) 1560f.

Bhaiṣajyaguru-sūtra-vidhi (T. Sman-blaḥi-mdo-chog bla brgyud skor) 1565f.

Bi-ma-mi-tra = Vimalamitra 1715

Bkra-śis-dpal *see* Stag-luṅ-thaṅ-pa B.

Bkra-śis-dpal-ldan *see* Ḥjam-dbyaṅs chos-rje B.

Bkra-śis-sde (not -lde) 1575

Bkra-śis-stobs-rgyal, chos-rgyal 1619

Bla-chen Dge-ba-rab-gsal 2076

Blo-bzaṅ-chos-rgyan *see* Panchen B.

Blo-bzaṅ-don-grub see Dben-sa-pa B.

Blo-bzaṅ-ḥjigs-med-dbaṅ-po *see* Dṅul-chu B.

Blo-bzaṅ-thugs-rje, Spaṅ-luṅ 1284

Blo-bzaṅ-ye-śes *see* Pan-chen B.

Blo-ldan-mchog-sred 1653

Blo-ldan-śes-rab *see* Rṅog-lotsā B.2080

Bram-ze-che 1751 = Brāhmaṇa[-jātaka]

Bram-ze dkaḥ-thub-can 1758

Bran-ti Dkon-mchog-skyabs 1608

Brgya-byin 1750 = Śakra[-jātaka] Jm.73

Bslab-gsum-rgyal-mtshan 1492

Bsod-nams-rgyal-mchog 1480

Bstan-paḥi-dbaṅ-phyug *see* Panchen Lama V 1932

Bstan-paḥi-ñi-ma *see* Khams-sprul B. 2120

Bstan-paḥi-ñin-byed *see* Dpal-spuṅs Si-tu B.

Buddhas of the Ten Directions 1084-1093

Byams-chen chos-rje Śākya-ye-śes 2032

Byams-pa-chos-grags, corrected to Mtshuṅs-med-byams-

Byams-paḥi-stobs = Maitrībala[-jātaka] 1747

Byaṅ-chen-rten stūpa, corrected to Mahābodhi stūpa 2203

Byaṅ-chub-mchod-rten = Mahābodhi stūpa 2203

Byaṅ-sems-chen-po = Mahābodhi[-jātaka] 1762

Bya Śiṅ-rta-mo 1773

Bzod-par-smra-ba = Kṣāntivādin 1767

C

Chos-grags *see* Ñi -phug-pa C.
Chos-kyi-dbaṅ-phyug *see*(present)Panchen Lama VII 1934
Chos-kyi-dbaṅ-po *see* O-rgyan Ḥjigs-med C.
Chos-kyi-ñi-ma *see* Panchen C.
Chos-kyi-rdo-rje, grub-chen 1242
Chos-kyi-rgyal-mtshan *see* Ba-so C.
Chos-rgyal bcu = ten early kings of Tibet 1882-1891
Chos-rgyal bdun = seven dharmarāja 2036-2042
Chos-rgyan *see* Ba-so C.
Chos-rgyan *see* Se-ra rje-btsun-pa Chos-rgyan
Chos-skyabs-bzaṅ-po 1225
Chos-skyoṅ-bzaṅ-po, Zha-lu-lo-tsā *see* Dharmapālabhadra

D

Dalai Lama XIII Thub-bstan-rgya-mtsho 1303
Dam-pa-dkon-mchog chos-kyi-rje, corrected to Dkon-mchog chos-rje 1614
Dam-pa-saṅs-rgyas *see* Pha-gcig D. 2077
Dam-pa the great yogīśvara, corrected to Rual-hbyor-dbaṅ-phyug 1612
Dben-sa-pa Blo-bzaṅ-don-grub 1244, 125[illegible], 1533, 1645, 1927
Dgaḥ-ldan-dar-rgyas 1503
Dgaḥ-rab-rdo-rje 1711
Dge-ba-rab-gsal *see* Bla-chen D.
dharmarāja *see* seven d.
Dharmaśrī *see* Smin-gliṅ lo-chen D. 162[illegible]
dkaḥ-chen *see* proper name
Dkon-mchog chos-rje 1614
Dṅos-grub-rgya-mtsho, Thaṅ-cag-pa 1359
Dṅul-chu Blo-bzaṅ-ḥjigs-med-dbaṅ-po 15[illegible]
Dṅul-chu rgyal-sras Thogs-med-bzaṅ-p[illegible] 1639
Dombhi-pa 1104
Dpaḥ-bo = Śūra (author of Jātakamālā) 1841
Dpal-ldan-ḥphreṅ = Śrīmālā 1601
Dpal-ldan-ḥtsho-byed 1609
Dpal-ldan Zur-phug-pa, corrected to Kun-mkhyen Z.
Dpal-spuṅs Si-tu Bstan-paḥi-ñin-byed 2117
Druṅ-pa *see* proper name
Dus-gsum-mkhyen-pa *see* Karmapa D. 2085
Dvags-po Ḥjam-dpal-lhun-grub 1551
Dvags-po Zla-ḥod-gzhon-nu 1690
Dza-sprul Ḥjam-dpal-rol-paḥi-blo-gros *see* Ñin-luṅ D. 2121

E

Eight Aspects of Guru Padmasambhava (Guru mtshan brgyad, Tucci 1949:540) 1651-1658
Eighteen Arhats 2123f.
Eightyfour Mahāsiddhas 1096f.
Ekadaśa-mukha Mahākāruṇika (T. Thugs-rje-chen-po bcu-gcig-zhal) 1626

G

Ghaṇṭāpāda, delete 1512
Glaṅ-chen 1769
Glaṅ-thaṅ-pa Rdo-rje-seṅ-ge 2097
Glu-dbyaṅs-can 1162
Goṅ-dkar Rdo-rje-gdan-pa Kun-dgaḥ-rnam-rgyal 2104
Gro-bo-lod, corrected to Rdo-rje-gro-lod 1657
gro-lod *see* Rdo-rje-g.
grub-chen *see* proper name
Grub-chen brgyad-cu-rtsa-bzhi = 84 Mahāsiddhas 1096f.
Grub-paḥi-rgyal-mo *see* Ma-gcig G.
Gsaṅ-ḥdus-kyi bla brgyud skor 1310f.
Gsaṅ-sṅags-sdoṅ-po *see* Ti-phug G.
gter-ston Gra-pa Mṅon-śes 2112
Gtsug-phud-byaṅ-chub = Cuḍḍabodhi [-jātaka] 1760

Gu-ge grub-chen Tshul ... *see* M.ṅaḥ-ris G.
Gu-ru mtshan-brgyad = Eight Aspects of Guru Padmasambhava 1651-1658
G.yu-thog-sñiṅ-thig bla brgyud skor 1600f.
G.yu-thog Yon-tan-mgon-po 1602
Gzuṅ-ḥdzin-ḥkhrul-pa, corrected to Seṅ-ge-rgyab-pa 1726

H

hbaṅs ñer-lṅa 1659f.
Ḥbras Gtsaṅ-pa Thub-bstan-ñin-byed 2027
Ḥbras Mi-ñag Ye-śes-dbaṅ-ldan 2028
Ḥbras Sgo-maṅ-khaṅ-gsar-pa Ṅag-dbaṅ-thub-bstan Chos-kyi-dbaṅ-phyug 1300 *see* Ṅ.
Ḥbro-lotsava Śes-rab-brtsegs 2070
Ḥbrom-ston Rgyal-baḥi-ḥbyuṅ-gnas 1892
Ḥdus-sroṅ-maṅ-rje 1889
Ḥgro-baḥi-gñen, corrected to Dgaḥ-ldan-dar-rgyas 1503
Ḥjam-dbyaṅs chos-rje Bkra-śis-dpal-ldan 2031
Ḥjam-dbyaṅs-grags-pa = Mañjuśrīkīrtti 1917
Ḥjam-dbyaṅs-mkhyen-brtse 1595
Ḥjam-dbyaṅs-mkhyen-brtseḥi-dbaṅ-po 1736
Ḥjam-dbyaṅs-nam-mkhaḥ (not-rgyal-po at end) 1487
Ḥjam-dpal-bśes-gñen 1712
Ḥjam-dpal-grags-pa(Tib.) = Mañjuśrīkīrtti 2043
Ḥjam-dpal-lhun-grub *see* Dvags-po H. 1551
Ḥjam-dpal-rol-paḥi-blo-gros *see* Ñin-luṅ Dza-sprul H. 2121
Ḥjam-dpal-tshul-khrims, the second incarnate lama of Tshe-gliṅ monastery 2007
Ḥjam-paḥi-dbyaṅs 1566
Ḥjig-rten-mgon-po, skyob-pa 1518, 1692
Ḥjigs-mdzad Gśin-rjeḥi-gśed, Bhairava Yamāntaka 1416
Ḥjigs-med Chos-kyi-dbaṅ-po *see* O-rgyan H.
Ḥjigs-med Ḥphrin-las-ḥod-zer 1731
Ḥjigs-med Rgyal-baḥi-myu-gu 1732
Ḥkhor-lo-bde-mchog-gi bla brgyud skor 1366f.
Ḥphags-pa-śes-rab, corrected to Zaṅs-dkar-lo-tsā Śes-rab-dpal 2081
Ḥphags-pa-skyabs, Thaṅ-spe 1335
Ḥphags-ye-śes-bzaṅ, corrected to Ye-śes-bzaṅ-po 1629
Ḥphags-yul gsal-byed so-drug = The 36 eminences of Āryadeśa/India 1846-1881
Ḥphrin-las-ḥod-zer *see* Ḥjigs-med H. 1731
Hundred Jātakas 1739f.
Hva-śaṅ 2140

J

Jñānasūtra (Dzñā-na-su-tra) 1714 *see* Ye-śes-mdo

K

Kan-ta-pa, corrected to Tan-ta-pa
Karma-nirmita Ṛṣi-vidyājñāna (T. Ḥphrin-las-sprul-pa Draṅ-sroṅ-rig-paḥi-ye-śes) 1563
Karma-pa Dus-gsum-mkhyen-pa 2085
Karma-pa Raṅ-byuṅ-rdo-rje (the author of the additional jātakas 1774-1840) 1842
Khams-sprul Bstan-paḥi-ñi-ma 2120
Khri-sroṅ = Khri-sroṅ-lde-btsan
Khri-sroṅ-lde-btsan 1666, 1718, 1890
Khu-byug gñis-pa 1119
Khu-ston Brtson-ḥgrus-g.yuṅ-druṅ 1914
Kīlaya, corrected to Vajrakumāra 2167
Kloṅ-chen-sñiṅ-thig paramparā (Kloṅ-chen-sñiṅ-thig bla brgyud skor) 1707f.
Klu-dbyaṅs-can, corrected to Glu-
Kluḥi-rnal-ḥbyor-ma (Tib.) = Nāga-yoginī 1315
Koṅ-chen Nam-mkhaḥ-dpal-ba 1617
Koṅ-sprul Yon-tan-rgya-mtsho 1737
Ku-ku-ri-pa 1107

Kun-dgaḥ-rgyal-mtshan *see* Sa-paṇ K.
Kun-dgaḥ-rnam-rgyal *see* Goṅ-dkar Rdo-rje-gdan-pa K. 2104
Kun-dgaḥ-smon-lam, Spru-luṅ 1516
Kun-dgaḥ-sñiṅ-po *see* Sa-chen K.
Kun-mkhyen-karma-pa, corrected to Karma-pa Dus-gsum-mkhyen-pa 2085
Kun-mkhyen Zur-phug-pa 1696

L

Lab-sgron *see* Ma-gcig L. 2166
Lcags-kyi-khyim = Ayogṛha[-jātaka] 1771
Lcaṅ-skya Ṅag-dbaṅ-chos-ldan 1443
Lce-btsun Seṅ-ge-dbaṅ-phyug 1722
Ldaṅ-ma Lhun-rgyal 1721
Ldan-ma-rtse-maṅs 1674
Legs-blo-gros, corrected to Mchog-legs-blo-gros
Legs-paḥi-śes-rab *see* Rṅog-lo-tsā L.
Legs-par-pha-rol-phyin=Supāraga[-jātaka] 1753
Lhaḥi-dbaṅ-ldan 2042 (not -dpal-)
Lhaḥi-dbaṅ-po 1756
Lha-lde 1577
Lhun-rgyal *see* Ldaṅ-ma L.
Lo-chen Rin-chen-bzaṅ-po 2079
Luṅ-gi-dbaṅ-phyug 1215

M

Ma-gcig Grub-paḥi-rgyal-mo 1686
Ma-gcig Lab-sgron 2166
Mahābodhi-stūpa (Byaṅ-chub-mchod-rten) 2203
Mahāmudrā-caryā-paramparā 1192
Mahāmudrā-darśana-paramparā 1193f.
Ma-he = Mahiṣa[-jātaka] 1772
Ma-taṅgi-pa (not Mataṅgi) 1317
Mātaṅgīpāda 1317
Mchod-sbyin-byed (jātaka) 1749
Mchog-gi-sde 1198 = Uttamasena?
Mchog-legs-blo-gros (not Legs-) 1390
Me-tog, corrected to Me-to-pa
Me-to-pa 1179
Mi-ñag Ye-śes-dbaṅ-ldan *see* Ḥbras M. 2028
Mi-pham-mgon *see* Rgyal-tshab Mi-pham-mgon-po
Mi-pham-rgyal-mo 2163
Mi-pham Smra-baḥi-seṅ-ge 1738
Mkhas-chog, corrected to Luṅ-gi-dbaṅ-phyug 1215
Mkhas-grub Saṅs-rgyas-ye-śes 1257
Mkhas-grub-zur-mkhar-mñam-ñid-rdo-rje, corrected to Zur-mkhar Mñam-ñid-rdo-rje 1615
Mkhas-pa Ñi-ḥbum 1724 *see* Ñi-ḥbum
Mkhyen-brtse, corrected to Ḥjam-dbyaṅs-mkhyen-brtse 1595
Mkhyen-brtseḥi-dbaṅ, corrected to Ḥjam-dbyaṅs-mkhyen-brtseḥi-dbaṅ-po 1736
Mṅaḥ-bdag Khri-sroṅ (King Tisong-detsen) 1666
Mṅaḥ-bdag-ñaṅ Ñi-ma-ḥod-zer 1893
Mṅaḥ-ris Gu-ge grub-chen Tshul-khrims-bzaṅ-po 2118
Mñam-ñid-rdo-rje *see* Zur-mkhar M.
Mtsho-rgyal yum, corrected to Ye-śes-mtsho-rgyal 1719
Mtshuṅs-med-byams-pa-chos-grags 2025
Myur-mdzad Ye-śes-mgon-po phyag-drug-pa= Ṣaḍbhuja Jñāna-Mahākāla *see* M. 2183

N

Ña-chen, Byaṅ-sems = Matsya[-jātaka] 1754
Nāḍī-ḍākinī-paramparā (Na-ro-mkhaḥ-spyod-maḥi bla brgyud skor) 1466f.
Nāga-yoginī 1315
Ṅag-dbaṅ-blo-bzaṅ-bstan-paḥi-rgyal-mtshan, the third incarnate lama of Tshe-gliṅ, 2022
Ṅag-dbaṅ-blo-bzaṅ-thub-bstan-rgyal, corrected to Ṅag-dbaṅ-blo-bzaṅ-bstan-paḥi-rgyal-mtshan, the third incarnate lama of Tshe-gliṅ 2022

Ṅag-dbaṅ-byams-pa *see* Phur-lcog N.
Ṅag-dbaṅ-chos-ḥphel, the first incarnate lama of Stag-brag 2005
Ṅag-dbaṅ-chos-kyi-grags-pa 1994
Ṅag-dbaṅ-chos-ldan *see* Lcaṅ-skya Ṅ. 1443
Ṅag-dbaṅ-luṅ-rtogs-yon-rgya-mtsho 2010 (not -rgyam)
Ṅag-dbaṅ-rdo-rje, corrected to Dgaḥ-ldan-dar-rgyas 1503
Ṅag-dbaṅ-tshul-khrims (Tshe-smon-gliṅ sku-ḥphreṅ daṅ-po = the first incarnate lama of Tshe-smon-gliṅ monastery) 1996;
Ṅag-gi-dbaṅ-phyug, Pham-gcuṅ 1381
Ñi-phug-pa Chos-grags 1632
Nam-mkhaḥ-dpal-ba *see* Koṅ-chen N.
Ṅaṅ-pa = Haṁsa[-jātaka] 1761
Nā-roḥi chos drug bla brgyud skor 1510f.
Na-ro-mkhah-spyod-mahi bla brgyud skor 1466f.
Nāthapāda? (T.Na-ta-pa) 1172
Ñi-ma-gro-mo-che, Snar-thaṅ 1583
Ñi-maḥi-dkyil-ḥkhor-snaṅ-ba-dam-paḥi-dpal 1090
Ñi-ma-ḥod-zer *see* Mṅaḥ-bdag-ñaṅ Ñ.
Ñin-luṅ Dza-sprul Ḥjam-dpal-rol-paḥi-blo-gros 2121

O

O-rgyan Ḥjigs-med Chos-kyi-dbaṅ-po 1734

P

Padma-rgyal-po 1654
Paṇ-chen Blo-bzaṅ-chos-rgyan 1400
Paṇ-chen Blo-bzaṅ-ye-śes 1402, 1649
Paṇ-chen Chos-kyi-ñi-ma, Paṇ-chen Thub-bstan-chos-kyi-ñi-ma 1461
Paṇ-chen Phyogs-lha-ḥod-zer 2098
Paṇ grub bdun = Seven paṇḍita-siddhas 1892-1898
Pha-boṅ-kha Bde-chen-sñiṅ-po 1294
Pha-gcig Dam-pa-saṅs-rgyas = Pha-dam-pa 2077.
Phag-mo-gru-pa 1691
Pham-gcuṅ Ṅag-gi-dbaṅ-phyug 1381
Phur-lcog Byams-pa 1301
Phur-lcog Byams-pa-tshul-khrims-bstan-ḥdzin 1302 *see* B.
Phur-lcog Ṅag-dbaṅ-byams-pa 1268, 1404
Phyogs-lha-ḥod-zer 2098
Phyug-poḥi-bu 1757

R

Raṅ-byuṅ-rdo-rje *see* Karma-pa R.
Ras-chuṅ Rdo-rje-grags-pa 1688
Rdor-ḥdzin Dkon-mchog-rgyal-mtshan *see* D.
Rdo-rje-grags-pa *see* Ras-chuṅ R.
Rdo-rje-gro-lod 1657
Rdo-rje-g.yaḥ-mo-bsil 2198
Rdo-rje-gzhon-nu (Tib.) = Vajrakumāra 2167
Rdo-rje-ḥjigs-byed bla brgyud skor 1416f.
Rdo-rje-kun-bzaṅ-ma 2191
Rdo-rje-rgyal-po *see* Sru-pa R.
Rdo-rje-seṅ-ge *see* Glaṅ-thaṅ-pa R.
Rgya-chen spyod brgyud skor = Mahāmudrā-caryā-paramparā 1192f.
Rgyal-baḥi-ḥbyuṅ-gnas *see* Ḥbrom-ston R.
Rgyal-baḥi-myu-gu *see* Ḥjigs-med R.
Rgyal-bu-zla-ba = Sutasoma[-jātaka] 1770
Rgyal-mtshan, corrected to Bslab-gsum-rgyal-mtshan
Rgyal-tshab Mi-pham-mgon-po 1192
Rgya-mtsho-dbaṅ-phyug 1643
Ri-boṅ, byaṅ-sems = Śaśa[-jātaka] 1745
Ri-dvags Ru-ru = Ruru[-jātaka] 1765
Rig-ḥdzin mchog brgyad (Tib.) = Eight Vidyādharas 1184-1191
Rig-paḥi-khu-byug che-ba 1197
Rigs-ldan ñer-lṅa = Twentyfive Kulika Kings of Śambhala 2043
Rin-chen *see* Rma-thog R.
Rin-chen-ldan *see* Spyan-sṅa R.

Rin-chen-mgon-po *see* Spyan-sña R.
Ris-med tradition 2073f.
Rma-thog Rin-chen 1682
Rnal-ḥbyor-dbaṅ-phyug 1612
Rṅog-lo-tsā Blo-ldan-śes-rab (Brag-g.yab che-tshaṅ) 2080
Rṅog-lo-tsā Legs-paḥi-śes-rab (Brag-g.yab chuṅ-tshaṅ) 1913
Rtse-tshogs mkhan-chen Tshul-khrims-rin-chen 2099
Rva-sgreṅ sku-ḥphreṅ daṅ-po/chen Ṅag-dbaṅ-chos-grags 1993

S

Sa-chen Kun-dgaḥ-sñiṅ-po 1384
Śākyaḥi-rgyal-po = Śākyarāja 1739
Śākyarāja (T. Śākyaḥi-rgyal-po) 1739
Śākya-seṅ-ge 1656
Śākya-ye-śes *see* Byams-chen Chos-rje Ś. 2032
Saṅs-rgyas-bstan-pa-rgya-mtsho, corrected to Rgya-mtsho-dbaṅ-phyug
Saṅs-rgyas-dbon (not -dpon) 1233
Saṅs-rgyas-ye-śes, slob-dpon 1327
Sa-paṇ Kun-dgaḥ-rgyal-mtshan (Sa-paṇ = Sa-skya Paṇḍita) 1387, 1923
Sbyin-pa-dpaḥ-ba (Tib.) = Śreṣṭhi-jātaka 1743
Sdom-brtson ṅur-smrig-hchaṅ-ba = Dalai Lamas I-XIV 1899f.
Sems-dpaḥ-sreg-pa 1755
Seṅ-ge-dbaṅ-phyug *see* Lce-btsun S.
Seṅ-ge-rgyab-pa 1726
Seṅ-ge-sgra-sgrogs 1658
Se-ra rje-btsun-pa Chos-rgyan 1289 *see* Chos-rgyan
Ser-byes Brag-ri Blo-bzaṅ-luṅ-rigs-rgya-mtsho *see* Ba-ri rin-po-che Blo.
Ser-smad lha-btsun Blo-bzaṅ-thub-bstan Dge-legs-rab-rgyas *see* B.
Śes-rab-brtsegs (not -grags), *see* Ḥbro-lotsava 2070
Śes-rab-bzaṅ-po *see* Tai-lo Ś.
Śes-rab-dpal *see* Zaṅs-dkar lotsā Ś. 2081
Seven dharmarāja of Kālacakra 2036-2042
Sgom-sde Nam-mkhaḥ-rgyal-mtshan *see* N.
Sgra-dbyaṅs-mi-zad-sgrogs-pa 1095 (correct)
Si-tu Bstan-paḥi-ñin-byed *see* Dpal-spuṅs S.
Six Dharmas of Naropa, paramparā of the (zab lam Na-roḥi chos drug bla brgyud skor) 1510f.
Skyob-pa Ḥjig-rten-mgon-po 1518, 1692
Sman-blaḥi-mdo-chog bla brgyud skor 1565f.
Sman-bla rigs lṅa 1560f.
sman-chen Ratna *see* Zul-phu s.
Smin-gliṅ lo-chen Dharmaśrī 1624
Smra-baḥi-seṅ-ge *see* Mi-pham S.
smyuṅ-gnas bla brgyud skor 1626f.
Snar-thaṅ Bstan-paḥi-ñi-ma, corrected to Snar-thaṅ Ñi-ma-gro-mo-che
Snar-thaṅ Ni-ma-gro-mo-che 1583
Span-luṅ Blo-bzaṅ-thugs-rje 1284
Spreḥu = Mahākapi[-jātaka] 1763
Spreḥuḥi rgyal-po 1766
Spru-luṅ Kun-dgaḥ-smon-lam 1586
Spyan-ras-gzigs-kyi ḥkhruṅs-rabs skor = jātakas of Avalokita 1843f.
Spyan-sña-rin-chen, corrected to Spyan-sña Rin-chen-mgon-po 1519
Spyan-sña Rin-chen-ldan 1695
Spyan-sña Rin-chen-mgon-go 1519, 1693
Sroṅ-btsan-sgam-po 1888
Sru-pa-rdo-rje, corrected to Sru-pa Rdo-rje-rgyal-po 1633
Sru-pa Rdo-rje-rgyal-po 1633
Stag-luṅ-thaṅ-pa Bkra-śis-dpal 2087
Sum-ston Ye-śes-gzuṅs 1603
Śūra (Tib. Dpaḥ-bo), author of Jātakamālā 1841

T

Tai-lo Śes-rab-bzaṅ-po 1512

Tampaka 1120
.Tam-pa-ta, corrected to Tam-pa-ka
Tan-ta-pa (not Kan-ta-pa) 1114
Thams-cad-sgrol (Tib.) = Viśvantara [-jātaka] 1748
Thaṅ-sag-pa Dṅos-grub-rgya-mtsho 1359
Thaṅ-spe Ḥphags-pa-skyabs 1335
Thogs-med-bzaṅ-po *see* Dṅul-chu rgyal-sras T.
Tho-ri-sñan-btsan 1887
Thub-bstan-chos-kyi-ñi-ma *see* Panchen Lama VI
Thub-bstan-ñin-byed *see* Ḥbras Gtsan-pa T.
Thugs-rje-chen-po bcu-gcig-zhal = Ekādaśa-mukha Mahākāruṇika 1626
Ti-phug Gsaṅ-sṅags-sdoṅ-po 1687
Triraudra, corrected to Raudra Vajrapāṇi 2168
Tshaṅs-paḥi-ḥjig-rten-skyes 1768
Tshogs-sbyin, corrected to Hva-śaṅ 2140
Tshon-dpon-che 1759
Twelve Buddhas, corrected to Buddhas of the Ten Directions
Twentyfive Disciples of Padma-sambhava (Rje ḥbaṅs ñer-lṅaḥi skor) 1659f.

U

upoṣatha paramparā (smyuṅ-gnas bla brgyud skor) 1626f.

V

Vajra-bhairava, paramparā of (Rdo-rje-ḥjigs-byed bla brgyud skor) 1416f.
Vajrakumāra (Rdo-rje-gzhon-nu) 2167
Vajrapāṇi, Raudra (Phyag-rdor Drag-po gsum-bsgril) 2168
Vidyākokila the Elder 1197
Vimalamitra (T. Bi-ma mi-tra) 1715

Y

Ye-śes-bzaṅ-po 1629
Ye-śes-dbaṅ-ldan, corrected to Ḥbras Mi-ñag Y.
Ye-śes-gzuṅs, Sum-ston 1603
Ye-śes-mtsho-rgyal 1662, 1719
Ye-śes-rgyal-mtshan *see* Yoṅs-ḥdzin paṇḍi-ta
Ye-śes-rgyal-mtshan, dkaḥ-chen, *see* Yoṅs-ḥdzin paṇḍita of Tshe-tshog-gliṅ 1283
Yoṅs-ḥdzin paṇḍi-ta Ye-śes-rgyal-mtshan 1450, 1540
Yoṅs-ḥdzin Phur-lcog Byams-pa 1301
Yoṅs-ḥdzin Śar-chos-gliṅ Thub-bstan-luṅ-rtogs-rnam-rgyal-ḥphrin-las 1296
Yoṅs-ḥdzin Śar-pa-chos-rje-gliṅ Thub-bstan-luṅ-rtogs-rnam-rgyal-ḥphrin-las *see* Yoṅs-ḥdzin Gliṅ 1415
Yoṅs-sprul Phur-lcog Byams-pa-tshul-khrims-bstan-ḥdzin 1302 *see* B.
Yon-tan-mgon-po *see* G.yu-thog Y.
Yon-tan-rgya-mtsho *see* Koṅ-sprul Y.
Yuthok's Āyurveda (G.yu-thog-sñiṅ-thig bla brgyud skor) 1600f.

Z

Zab-mo lta brgyud skor = Mahāmudrā-darśana-paramparā 1193f.
Zaṅs-dkar-lotsā Śes-rab-dpal 2081
Zhabs-druṅ *see* proper name
Zha-lu-lo-tsā Chos-skyoṅ-bzaṅ-po *see* Dharma-pālabhadra 2084
Zil-gyis-mi-non-pa = Aviṣahya 1744
Zla-ḥod-gzhon-nu *see* Dvags-po Z. 1690
Zul-phu sman-chen Ratna 1610
Zur-mkhar Mñam-ñid-rdo-rje 1615
Zur-phug-pa *see* Kun-mkhyen Z.

5

THE THREE HUNDRED ICONS

The Three Hundred Icons were xylographed at Peking. It bears a Chinese ideograph on the right hand margins of the Tibeto-Mongol preface (termed *kha-byaṅ* on folio 9b). The pages with illustrations and their dhāraṇīs on the verso do not have any signature. In the preface the work is referred to as *sku-brñan brgya-phrag-gsum* (f.2b) and *sku-brñan sum-brgya* (f.8b) – the latter is the title by which this pantheon is known throughout Mongolia.

The preface was written by the famous Lcaṅ-skya Qutuγtu Rol-paḥi-rdo-rje or Lalitavajra who was the dominating lamaist personality at the Manchu Court of Ch'ien-lung (A.D. 1736-1795). Lalitavajra lived from A.D. 1717 to 1786 and so this pantheon can be dated to the eighteenth century.

The preface informs us that it depicts spiritual masters (*bla-ma*), tutelary deities or iṣṭadevatā (*yi-dam*), Buddhas, Bodhisattvas, śrāvakas and pratyekabuddhas (*ñan-raṅ*), vīras (*dpaḥ-bo*) and ḍākinīs (*mkhaḥ-ḥgro*), dharmapālas (*chos-skyoṅ*) and other guardian deities (*bsruṅ tshogs*). It opens with Śākyamuni, Mañjughoṣa and Maitreya(1-3); and as expected goes on to the six scholar-jewels of India(4-9), some mahāsiddhas (10-21), eminent teachers of India and Tibet (22-54), for Lamaism is essentially a way of the Guru or a guruyāna. Thereafter appear the deities of the four classes of Tantras followed by the Thirtyfive Buddhas of Confession, and a diversity of guardian, medical, wealth-bestowing, life-giving, and auspicious deities.

Herebelow is a classification of the present pantheon:

(1-3) Mañjughoṣa, Śākyamuni, Maitreya
(4-9) Six Jewels of India (*rgyan drug*)
(10-21) Prominent Mahāsiddhas
(22-27) Indian gurus
(28-30) Atiśa and his two Tibetan disciples
(31-33) Marpa with his two disciples Gampopa and Milarepa (*mar mi brag gsum*)
(34-36) Phadampa with his two Tibetan disciples
(37-39) Three eminent Tibetan gurus
(40-42) Tsoṅ-kha-pa the founder of the Yellow Sect with his two chief disciples followed by three others on f. 15
(43-54) Prominent gurus of the Yellow Sect
(55-60) Vajradhara and the Five Buddhas (all *yab-yum* or *naddha-yuga*)

(61-63)	Three iṣṭadevas (*gsaṅ bde ḥjigs gsum* Guhyasamāja, Śaṁvara, and Bhairava)
(64-96)	Deities of the four classes of Tantras, namely : the anuttarayoga-, yoga-, kriyā- and caryā- tantras.
(97-131)	Thirtyfive Buddhas of Confession.
(132-135)	–
(136-142)	Buddhas of Medicine
(143-144)	–
(145-152)	Eight Bodhisattvas
(153-156)	–
(157-165)	Goddesses
(166-174)	Hayagrīva, Vajrapāṇi, etc.
(175-179)	Pañcarakṣā
(180-183)	–
(184-186)	Garuḍas
(187-189)	Ḍākinīs
(190-192)	–
(193-210)	Eighteen Arhats
(211-219, 221)	Ten Krodha deities
(220, 222)	–
(223-228)	Five Ḍākinīs (*mkhaḥ-ḥgro sde lṅa*) and Viśvaḍākinī
(229-237)	Mahākāla, his Devī and the retinue of four
(238-240)	Dharmarāja
(241-243)	Mahākāla
(244-246)	Goddesses
(247-252)	Kāmadhātvīśvarī + Svayambhūrājñī and the Goddesses of the Four Seasons
(253-261)	Mahākāla
(262-264)	Wealth-bestowing deities (Vaiśravaṇa)
(265-270)	" " (Jambhala)
(271-276)	Five Goddesses of Long Life and synergic Bhaiṣajya-devī
(277-279)	–
(280-282, 284)	Four Lokapālas
(283, 285-288)	–
(289-291)	Nāgarājas
(292-300)	Goddesses of the Eight Auspicious Emblems (*bkra-śis lha-mo brgyad*: *aṣṭa-maṅgala-devī*) and synergic Āyurvaśī devī.

SIGNIFICANCE OF TIBETAN PANTHEONS FOR THE HISTORY OF BUDDHIST ART

The history of Buddhist art in India is conditioned by the paradigms created by Brian Houghton Hodgson (1800–1894) whom Eugene Burnouf called the "founder of the true study of Buddhism" (JRAS 1894:849). Ever since Hodgson's concepts have dominated Buddhist studies, even though the last hundred years have witnessed a phenomenal development of the studies of Pali and Sanskrit, Tibeto-Mongolian and Sino-Japanese Buddhism. The Tibetan traditions have preserved Buddhism in its detailed Indian form and as such they enable us to reconsider the outdated formulations of Hodgson which have unfortunately continued to sway the minds of historians of Buddhist art to our day.

The Tibetan-Mongolian pantheons reproduced in this volume raise a host of questions. The classification in these pantheons reflects historical evolution, besides the ritual functions and the meditational contexts of the deities. To use Classical terms, both *darśana (lta)* and *caryā(spyod)* define the characteristics of a deity which lead to bewildering variations, for instance: Rocana in the Avataṁsaka, evolves into Vairocana in the Abhisambodhi (Garbhadhātu maṇḍala in Sino-Japanese), culminates into MahāVairocana in the Vajradhātu system, becomes more complex in the Māyājāla-tantra, and is Ekākṣara Cakravartī in the royal rites. Multiple variations, due to social, philosophical and other contexts, occur under the same name. The classification of the Tibetan pantheons enables us to understand them as separate entities pertaining to distinct systems.

The Eight Upaputra Bodhisattvas *(ñe-sras byaṅ-sems brgyad)* of the Aṣṭasāhasrikā pantheon on folios 8-11 of the original xylograph are the Mahayanic counterparts of the Eight Śrāvakas/Disciples *(ñan-thos mchog brgyad)* of the early tradition. The Eight Bodhisattvas are:

Mañjughoṣa	Sarva-nīvarṇa-viṣkambhin
Padmapāṇi/Avalokiteśvara	Vajrapāṇi
Kṣitigarbha	Ākāśagarbha
Samantabhadra	Maitreya

They replace the earlier Eight Śrāvakas: Śāriputra, Maudgalyāyana, Subhūti, Maṇidhārin, Kāśyapa, Upāli, Ānanda, and Aniruddha.

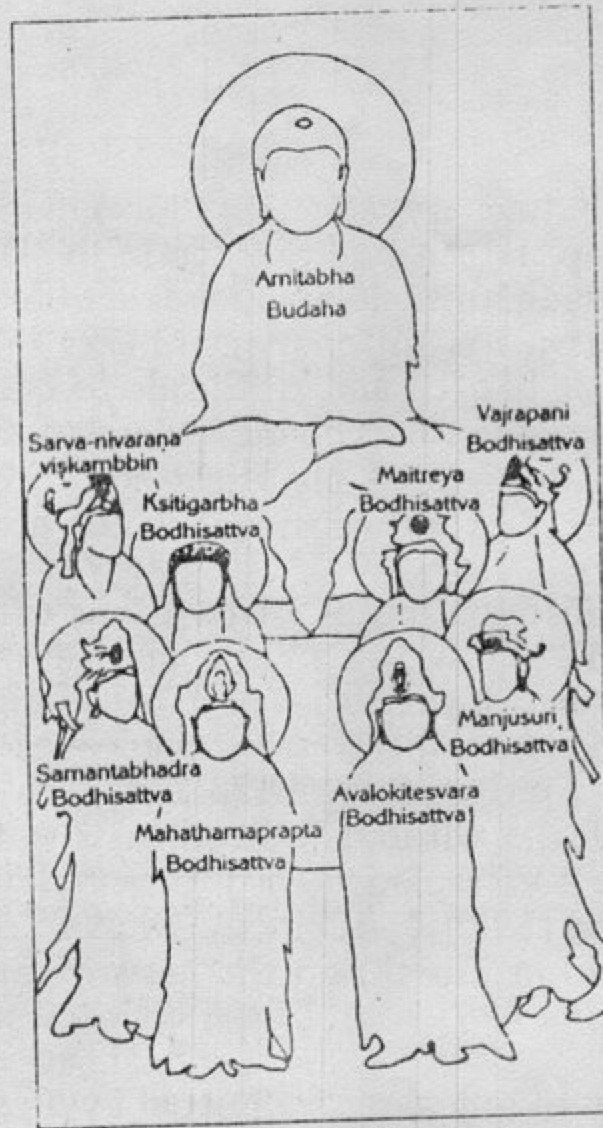
The Eight Bodhisattvas are the four aspects of the pair of Heaven and Earth lorded over by Indra and Brahmā. The four bodhisattvas of the first column symbolise logos, lotus, space, felicity of Brahmā as follows:

Mañjughoṣa	Logos of Brahmā (brahmaghoṣa)
Padmapāṇi	lotus, out of which Brahmā emanates
Kṣitigarbha	essence of space (kṣiti), the earth whose lord Brahmā is, termed Brahmā Sahaṁpati in the Vedic and Buddhist traditions
Samantabhadra	Brahmā leads to all-round (samanta) felicity (bhadra).

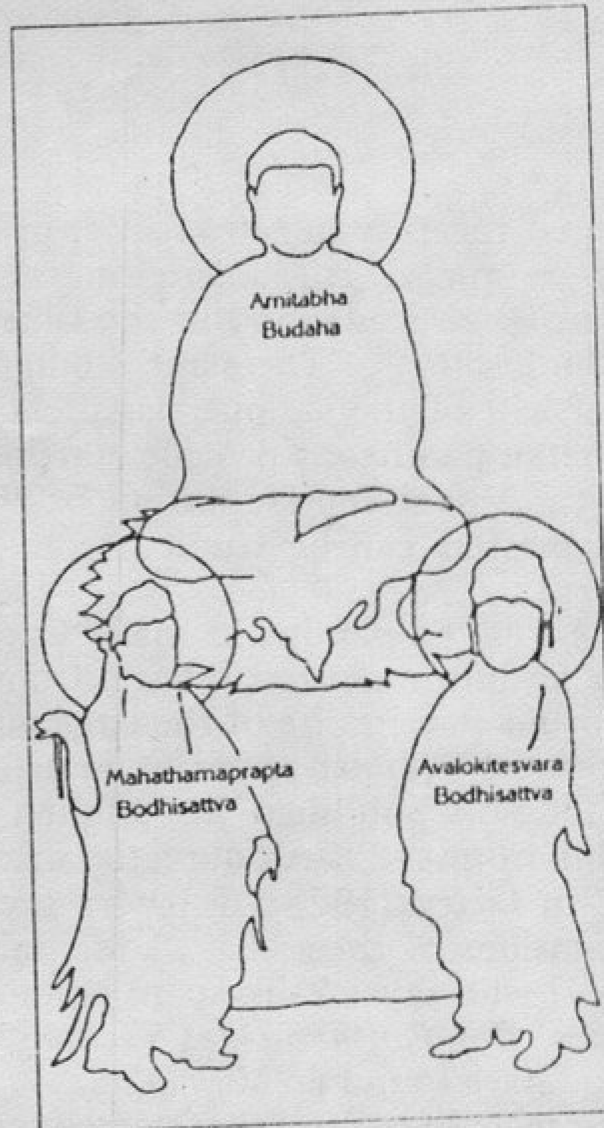
The other four bodhisattvas in column b symbolise the absolving of hindrances, vajra, heaven and the heavenly bliss of Indra:

Sarva-nīvarana-viskambhin	removes the veil of sins, just as Indra slays Vṛtra the hindrance to life
Vajrapāṇi	vajra of Indra
Ākāśagarbha	essence of the sky, the Heaven, for Indra is the King of gods *(Śakro devānām indraḥ)*
Maitreya	maitrī of the Future Buddha.

The Eight Bodhisattvas accompany Amitābha: Mañjuśrī instead of Mañjughoṣa (above) and Mahāsthāmaprāpta in place of Ākāśagarbha (above). The natural pairs were lost sight



Amitabhas and Attendants



Amitabha Triad

of and resulted in substitutions: Ākāśagarbha and Kṣitigarbha representing the quintessence of Heaven(*ākāśa*) and Earth(*kṣiti*) were not understood and Ākāśagarbha was missed.

The Eight Bodhisattvas are the subject matter of special texts, like the Aṣṭa-maṇḍalaka-sūtra by Amoghavajra (T 1167) and Dharmabhadra (T 1168a). In later development of Tantric maṇḍalas, they continued to play a fundamental role: they were the major acolytes of Vairocana in the Garbha maṇḍala, who is more correctly known as Abhisambodhi Vairocana in the Tibetan tradition. These eight can be paired as under:

Kṣitigarbha	Ākāśagarbha
Mañjughoṣa	Mañjuśrī
Avalokiteśvara	Sarva-nīvaraṇa-viṣkambhin
Samantabhadra	Maitreya

In the second pair Mañjughoṣa represents Brahmā the wise with the hair-do of an ascetic who promulgates the Logos(ghoṣa) and Mañjuśrī is the handsome (mañjuśrī) young Indra.

The Eight Bodhisattvas had a higher enlightenment which was beyond the purview of the great śrāvakas. The Gaṇḍavyūha 17.22f minces no words to state that the leading śrāvakas could not visualise the great miracle taking place at Jetavana by the rays of the samādhi of the Tathāgata. They who were masters of the way of śrāvakas, sitting there in front of the Bhagavān himself, could not even see the miracles of the Buddha, nor could they see the vast congregation of the Bodhisattvas (Gaṇḍavyūha 19.14—26). From the śrāvakas to the Bodhisattvas was a development that was mirrored in Buddhist art. Modern works on the history of Buddhist art have not treated the Eight Bodhisattvas as a category, and have missed their variations in nomenclature and philosophical emphases. Thus they

are lumped together in one chapter in Bhattacharyya (1958:82-99), without consideration of their groupings. This chapter messes up sixteen Bodhisattvas in the Durgati-pariśodhana maṇḍala of Vairocana, and in the Dharmadhātu-vāgīśvara maṇḍala of Mañjughoṣa with the Eight Bodhisattvas. The same Bodhisattva has different attributes in varying contexts. The oversight of the various classifications has led and still leads to confusion. It is here that Tibetan pantheons provide starting points for evolving a clearcut taxonomy of Mahāyāna art. Visual representation of the lineages of historical and legendary Indian and Tibetan masters can be studied from the Tibetan pantheons which are specially rich for the tantras.

The Tibetan pantheons make us realise the ingenious creations of Amritananda who acted as an informant to Hodgson from 1823 onwards. These fabrications have percolated down to our day inspite of the large number of texts that have been edited since then, and the enormous Tibetan and Japanese iconographic sources made accessible since 1828 when Hodgson published his studies. Amritananda (1826:11b, 35b) named the deity Viśvapāṇi from the Sarva-durgati-pariśodhana without indicating its source. It has found a place in Getty (1928:101) who says: "Viśvapāṇi is very obscure. One seldom finds representations of the god . . .". Mallmann (1975:456) cites Viśvapāṇi from Bhattacharyya (1958:73) who says: "Viśvapāṇi is known in Tibet", on the basis of Getty. Getty refers to Pander, *Das Pantheon des Tschangtscha Hutuktu.* I have checked up Pander's monograph and have found no Viśvapāṇi.

The ingenious Pandit, answered a set of questions submitted by Hodgson about 1823, and some of them were written down in the Dharma-kośa-saṅgraha. This manuscript reveals his ingenuity: he created a prajñā (consort) and a bodhisattva (putra/ātmaja) for every Buddha, for example, Jvālāvatī is the prajñā of Dīpaṅkara, and Pradīpeśvara is his chief disciple (*mukhya śiṣya,* folio 6b, 7a). The words *putra* and *ātmaja* in Amritananda mean a disciple, or preferably chief disciple, and not a son.

The most serious violation has been the erroneous terms Dhyāni-Buddha and Dhyāni-Bodhisattva. They have misled Buddhist studies for the last 160 years. In the Dharma-kośa-saṅgraha (f. 94b) Amritananda has the word *dhyānī bodhisattva* in the sense of "a bodhisattva in dhyāna mudrā". It is a descriptive expression and not a term of categorisation. Amritananda has not used the two terms in his replies to Hodgson. He must have been conversant that the Mahākaruṇāgarbha and Vajradhātu maṇḍalas have different names of the Five Buddhas and are correlated to vijñāna and jñāna respectively. The Vajradhātu maṇḍala is based on the Sarva-tathāgata-tattva-saṅgraha (STTS), whose important doctrine is wisdom, the knowledge (jñāna) innate in all living beings, but truly utilized only by the Buddhas. The Vajradhātu maṇḍala is the symbolical representation of individual jñāna that leads to perfect enlightenment. It is also called the maṇḍala of jñāna. There are a number of enumerations of the Five Buddhas. The differing names of the Five Buddhas in the "Twin Maṇḍalas" are as follows:

Vajradhātu-maṇḍala	Mahākaruṇā-garbha-maṇḍala
Vairocana	Vairocana
Akṣobhya	Ratnaketu
Ratnasambhava	Śaṁkusumita-rāja
Amitābha or Lokeśvara-rāja	Amitāyus
Amoghasiddhi	Divya-dundubhi-megha-nirghoṣa

The Five Buddhas of the Vajradhātu correspond to the following five jñāna: dharmadhātu-svabhāva-jñāna, ādarśa-jñāna, samatā-jñāna, pratyavekṣaṇā-jñāna, kṛty-ānuṣṭhāna-jñāna. For details see Tajima 1959:260–266.

Thus, it is clear that Hodgson speaks of the Five Buddhas of the Vajradhātu. Amrit-

ananda (folio 8b) says: *jñāna-yogena . . . Vairocana-nāmānam asrjat.* Hodgson (1828:28) speaks of jñāna and dhyāna. Dhyāna is not warranted by Amritananda. Hodgson coins the term Dhyāni-Buddhas to distinguish them from a similarly coined term Mānuṣi-Buddhas. He extends this further: as there are Dhyāni-Bodhisattvas, so are Mānuṣi-Bodhisattvas. The system of Dhyāni-Buddhas and Dhyāni-Bodhisattvas, and the collateral Mānuṣi-Buddhas and Mānuṣi-Bodhisattvas was neat and logical: logic needed no historic authority. And, no authority was cited for the nomenclature.

The authority of the Kāraṇḍa-vyūha cited by Hodgson (1828:42) spoke of the "five Buddhas" without the epithet dhyāni. The notes supplied by Amritananda (1826:16) to Hodgson also do not speak of dhyāna. Hodgson (1828:27) has interpolated dhyāni out of his preconceived notion that it "is derived from the Sanskrit name for that abstracted musing which has found more or less favour with almost all the Asiatic religionists, but which is peculiarly and pre-eminently characteristic of Buddhism". It stems from the collocation and then substitution of jñāna by dhyāna (Hodgson p.27: "The names and graduation of these Jñānas, Dhyānas, and Buddhas are thus: . . .").

Terminological confusion became worse confounded when Amritananda tried to explain Buddhist systems in Hindu terms: "we have nine Purāṇas, called the 'Nine Dharmas' " (Hodgson 1828:49). The Nava Dharma are the nine fundamental texts of the Nepalese Buddhists. They have nothing in common with the Hindu Purāṇas, nor with Buddhist sthala-purāṇas like the Svayambhū-purāṇa. Hodgson framed his questions in a theistic way, and Amritananda seems to have been conditioned more by Hindu ideas in general formulations than by complex Buddhist distinctions. The confusion of Hindu and Buddhist ideas brought into being an improper imposition of theistic constructs like aiśvarika: "The deduction of the five Dhyani Buddhas, and the five Dhyani Bodhisattvas, from Ādi-Buddha, according to the Aiśwarika Bauddhas" (p.54).

Kern (1898:64, 96) speaks of "the five Dhyāni-Buddhas of the Mahayanists". It was never clarified that the Five Buddhas pertain not to Mahāyāna but to the Vajradhātu-maṇḍala of the Yoga-Tantras. Getty (1928:28) perpetuates the fallacious term Dhyāni-Buddhas, though she has rightly correlated the Five Buddhas to Sino-Japanese Esoteric Buddhism and pointed out that in Japanese Buddhism there is no term like dhyāni. Glasenapp (1940:82) says that the term Dhyānibuddha has not been found in Indian texts so far and is also incorrect. It signifies a "meditating" Buddha and not a Buddha "originating through meditation". Edgerton says in his Dictionary (1953:287b, 400b): "I have failed to note any actual occurrence of dhyāni-(buddha, -bodhisattva) in my texts".

The wrong terminology of Dhyāni-buddha and Dhyāni-Bodhisattva, started by Hodgson in his brilliant simplification of complex Buddhist ideas was fostered by Burnouf through his *Introduction a l'Histoire du Buddhisme Indien.* The blunder was aggravated when the Five Buddhas were taken as a core element of Buddhism in general and weaned away from the Vajradhātu-maṇḍala to which they belonged.

The Tibetan pantheons compel a reconsideration of the omisions and commissions, the misunderstandings and unhistorical perceptions that have played havoc in the correct interpretation of Buddhist iconography, not as isolated fragments but as parts of wholes, of entire systems of thought and their visualisation in sculptures and paintings. From the aniconic representations of the life of Śākyamuni, his narrative and cult images in human form, his jātakas and avadānas, down to Śākyasiṁha in sambhogakāya, Bodhisattvas as opposed to śrāvakas, entry of local yakṣas and lokeśvaras into Buddhist art, localised influences like Maitreya from Iranian Mithra or Vajradhara/Vajrapāṇi from Zeus, the continuous evolution of Light apotheosised as Amitābha→ Rocana→ Vairocana→

Mahāvairocana, the processes of transcendance (Ādibuddha Samantabhadra or Paramādibuddha Kālacakra), the lineages of the transmission of the Dharma, the guru-paramparā in art: all point to the urgent need of a fresh evaluation of the development of Buddhist art, and demand new identifications of some of the early sculptures. The pantheons have to be read in conjunction with the collections of dhāraṇīs and sādhanas in Sanskrit, Chinese and Tibetan.

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13	6	46	178	79	201	112	226
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18	158	51	179	84	25	117	230
19	7	52	182	85	26	11[illegible]	231
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26	9	59	187	[illegible]2	28	125	236
27	10	60	188	[illegible]3	212	126	234
28	165	61	19	[illegible]	213	127	237
29	166	62	190	95	211	128	2[illegible]8
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448	448	469	468	490	490		
449	449	470	469	491	491		

1

THE PANTHEON OF THE MONGOLIAN KANJUR

1 Vajrasattva
T. Rdo-rje-sems-pa
M. Včir-a satu-a



2 Kālacakra
T. Dus-kyi-ḫkhor-lo
M. Čaɣ-un kürdün (see introd.)





3 Cakrasaṁvara
T. Ḫkhor-lo-sdom-pa
M. Cakrasambara



4 Vajravārāhī
T. Rdo-rje-phag-mo
M. Vajravarahi

5 Kapāla-Hevajra
T. Thod-pa-kye-rdo-rje
M. Γabala-tu ki včir

6 Nairātmyā
T. Bdag-med-ma
M. Bi ügei eke









7 Guhyasamāja
T. Gsaṅ-ḥdus
M. Niγuča quriyangγui (see introd.)

8 Mañjuśrī-vajra
T. Dpal-ḥjam-paḥi-rdo-rje
M. Mañjuśrī včir

9 Nāḍī-Ḍākinī
T. Na-ro-mkhaḥ-spyod
M. Naro oγtarγui-yin yabudal-tu

10 Maitri-Ḍākinī
T. Mai-tri-mkhaḥ-spyod
M. Mīṭi oγtarγui-yin yabudal-tu









11 Vārāhī
T. Phag-mo
M. Vārāhi eke

12 Kurukullā
T. Ku-ru-Kullā
M. Gurugulli ökin tngri

13 White Acala
Sita Acala
T. Mi-γyo-ba dkar-po
M. Čaγan acala

14 Vajravidāraṇa
T. Rdo-rje-rnam-par-ḥjoms-pa
M. Bajar bidarana









15 Vajrabhairava
T. Rdo-rje-ḥjigs-byed
M. Bajar-biriv-a

16 Red Yamāntaka
Rakta Yamāntaka
T. Gśin-rje-gśed dmar-po
M. Ulaγan yamandaga

17 Bhūtaḍāmara Vajrapāṇi
T. Phyag-rdor-ḥbyuṅ-po-ḥdul-byed
M. Bhodi-nar-i nomuγadqayči včir-a-bani

18 Vajrapāṇi
T. Phyag-na-rdo-rje
M. Včir-bani









19 Vajrasattva
M. Bajar-satuva

20 Bhaiṣajyaguru
T. Sman-bla
M. Otači

21 Amitābha
T. Ḥod-dpag-med
M. Abida (see introd.)



22 Amitābha in sambhoga-kāya
T. Ḥod-dpag-med
M. Amindev-a (see introd.)





23 White Mañjuśrī
Sita Mañjuśrī
T. Ḥjam-dpal-dkar-po
M. Čaγan mañjuśrī



24 Mañjuśrī on a Lion
Siṁha-vāhana Mañjuśrī
M. Arslan kölgetü

25 Mārīci
T. Ḥod-zer-can-ma
M. Marici



26 Parṇaśabarī
T. Lo-ma-g.yon-mo
M. Parnaśavari





27 Nīlāmbara-Ḍākinī
T. Mkhaḥ-ḥgro-gos-sṅon-can
M. Köke debel-tü ḍakini



28 Guhya-Ḍākinī
T. Gsaṅ-baḥi-mkhaḥ-ḥgro
M. Niγuča ḍakini

29 Thousand-armed Avalokiteśvara
Sahasra-bhuja Avalokiteśvara
T. Phyag-ston spyan-ston Spyan-ras-gzigs
M. Mingɣan ɣar-tu qomsim bodhi-satuva



30 Amoghapāśa
T. Don-yod-zhags-pa
Amoga-paśa





31 Hevajra
T. Kyeḥi-rdo-rje
M. Kyi včir



32 Cakrasaṁvara
T. Ḥkhor-lo-sdom-pa
M. Cakr-a-sambara

33 Vajradhara
T. Rdo-rje-ḥchaṅ
M. Včir-dhar-a

34 Vajravidāraṇa
T. Rdo-rje-rnam-par-ḥjoms-pa
M. Bajar bidaran-a









35 Hevajra
T. Kyeḥi-rdo-rje
M. Kyi včir

36 Black Mañjuśrī
Kṛṣṇa Mañjuśrī
T. Ḥjam-dbyaṅs nag-po
M. Qar-a mañjuśrī

37 Śākyamuni
T. Śākya-thub-pa
M. Śakyamuni

38 Vajrapāṇi
T. Phyag-na-rdo-rje
M. Včir-bani







39 Caṇḍikā Devī
T. Lha-mo Tsaṇḍi-kā
M. Killing-tü ökin tngri



40 White Cakrasaṁvara
Sita Cakrasaṁvara
T. Ḥkhor-lo-sdom-pa-dkar-po
M. Čaγan cakr-a-sambar-ạ

41 White Vārāhī
Sita Vārāhī
T. Phag-mo-dkar-mo
M. Čaγan varaki

42 Uṣṇīṣavijayā
T. Ġtsug-tor-rnam-rgyal
M. Uṣṇīṣa-bijay-a









43 Sitātapatrā
T. Gdugs-dkar
M. Čaγan sikürtei

44 Guhyasamāja
T. Gsaṅ-ba-ḥdus-pa
M. Niγuča quriyangγui (see introd.)

45 Yamāntaka
T. Gśin-rje-gśed
M. Yamantaka (see introd.)

46 Prajñāpāramitā
T. Śer-phyin
M. Bilig baramid









47 Dīpaṅkara
T. Mar-me-mdzad
M. Dipaṅkar-a

48 Thirtyfive Buddhas of Confession (see introd.)
Vajragarbha
T. Rdor-sñiṅ
M. Včir jirüken-e saγurči

49 Ratnaprabhasambhava
M. Erdeni gerel ǰarγaγči



50 Nāgeśvara
T. Klu-dbaṅ
M. Luus-un erketü qaγan





51 Vīrasena
T. Dpaḥ-boḥi-sde
M. Baγatur-un ayimaγ



52 Śrīnanda
T. Dpal-dgyes
M. Bayasqulang čog-tu

53 Ratnagni
T. Rin-chen-me
M. Γal erdeni-tü



54 Ratnacandraprabha
T. Rin-chen-zla-ḥod
M. Erdeni saran gerel-tü





55 Amoghadarśin
T. Mthoṅ-ba-don-yod
M. Üjegseger tusatu



56 Ratnacandra
T. Rin-chen-zla-ba
M. Erdeni saran

57 Vimala
T. Dri-ma-med-pa
M. Kkir ügei



58 Śrīdatta
T. Dpal-sbyin
M. Čoγ-i öggügči





59 Brahmā
T. Tshaṅs-pa
M. Büridügsen



60 Brahmadatta
T. Tshaṅs-pas-byin
M. Bürin-i öggügči

61 Varuṇa
T. Chu-lha
M. Usun tngri

62 Varuṇadeva
T. Chu-lhaḥi-lha
M. Usun tngri-yin tngri









63 Bhadraśrī
T. Dpal-bzaṅ
M. Sayin čoγ-tu

64 Candanaśrī
T. Tsan-dan-dpal
M. Čoγtu candan

65 Anantaujas
T. Gzi-brjid-mthaḥ-yas
M. Kijaγalal ügei ǰibqulang-tu

66 Prabhāsaśrī
T. Ḥod-dpal
M. Gerel-ün čoγtu









67 Aśokaśrī
T. Mya-ṅan-med-paḥi-dpal
M. Γasalang ügei

68 Nārāyaṇa
T. Sred-med-kyi-bu
M. Quričaqu ügei-yin köbegün

69 Kusumaśrī
T. Me-tog-dpal
M. Čečeg-ün čoγtu



70 Brahmajyotis
T. Tshaṅs-paḥi-ḥod-zer
M. Bürin gerel-tü





71 Padmajyotis
T. Padmaḥi-ḥod-zer
M. Lingqu-a gerel-tü



72 Dhanaśrī
T. Nor-dpal
M. Ed-ün čoγtu

73 Smṛtiśrī
T. Dran-paḥi-dpal
M. Duradqui čoɣtu

74 Suparikīrtitanāmaśrī
T. Mtshan-dpal-śin-tu-yoṅs-bsgrags
M. Masi uɣuɣada daɣurisqaɣči









75 Indraketuvijya
T. Dbaṅ-poḥi-tog-gi-rgyal-mtshan-gyi-rgyal-po
M. Erketü oki ilaɣuɣsan

76 Suvikrāntaśrī
T. Śin-tu-rnam-par-gnon-paḥi-dpal
M. Masi teyin böged darumtatu

77 Yuddhajaya
T. Ɣyul-las-śin-tu-rnam-par-rgyal-ba
M. Bayilduɣan-i masida daruɣči

78 Vikrāntagāmiśrī
T. Rnam-par-gnon-paḥi-gśegs-paḥi-dpal
M. Teyin böged čaɣan darumtatu







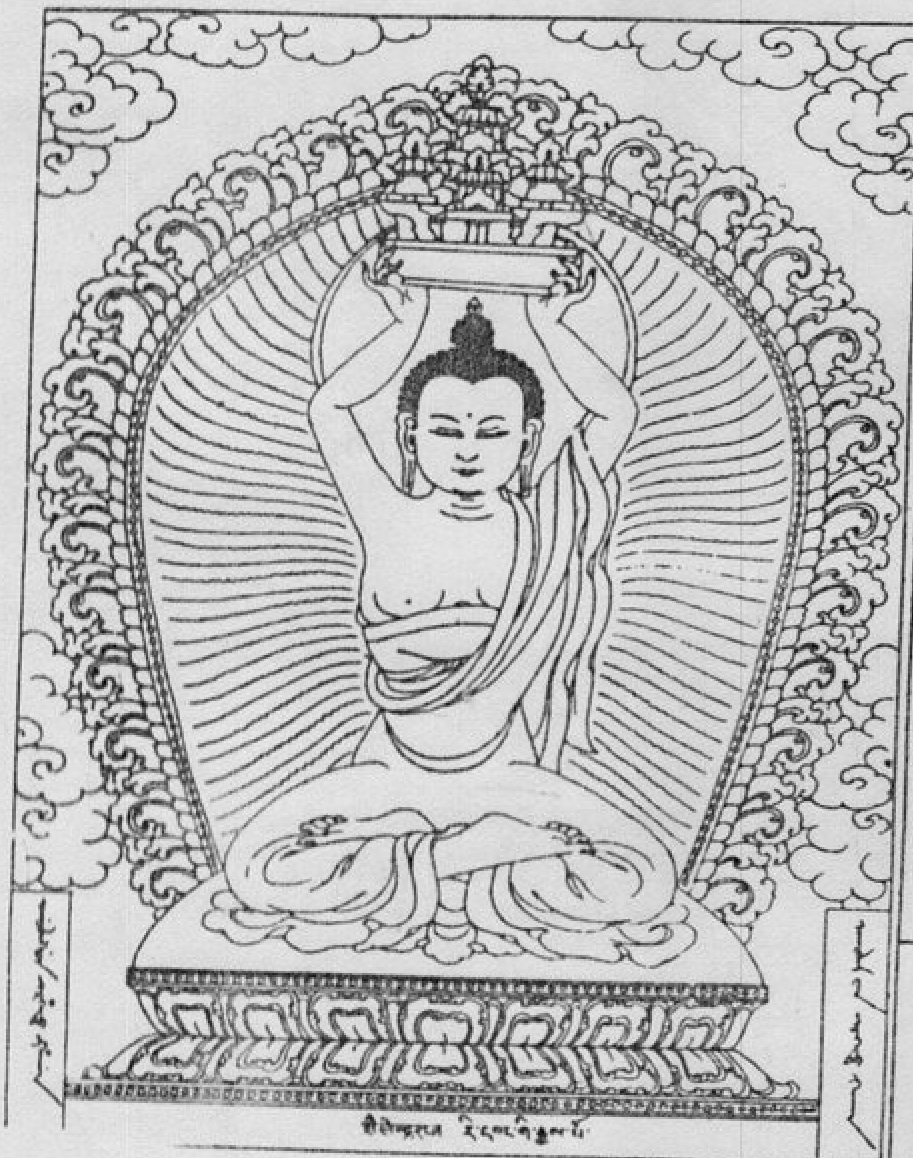


79 Samantāvabhāsavyūhaśrī
T. Kun-nas-snaṅ-ba-bkod-paḥi-dpal
M. Qamuɣ-ača geyigül-ün ǰokiyaɣči

80 Ratnapadma
T. Rin-chen-padma
M. Erdeni lingqu-a-tu

81 Śailendrarāja
T. Ri-dbaṅ-gi-rgyal-po
M. Aγulas-un erketü qaγan

82 Four-armed Avalokiteśvara
Caturbhuja Avalokiteśvara
T. Spyan-ras-gzigs phyag-bzhi-pa
M. Dörben γar-tu qomsim bodhi-satuva









83 Green Tārā
Syāma Tārā
T. Sgrol-ljaṅ
M. Noγuγan dar-a eke

84 Nirmāṇakāya Amitāyus
T. Tshe-dpag-med sprul-sku
M. Qubilγan bey-e-tü ayusi

85 Rudrarūpa Buddha
M. Kilinglegsen düri-tü ǰou



86 White Tārā
Sita Tārā
T. Sgrol-dkar
M. Čaγan dar-a eke





87 Amitāyus
T. Tshe-dpag-med lha-dgu
M. Ayusi (see introd.)
He stands for Nine Amitāyus of the centre and the eight directions

88 Eight Mahābodhisattvas
Mañjuśrī [kumārabhūta]
T. Ḥjam-dpal-dbyaṅs
M. Mañjuśrī



89 Vajrapāṇi
T. Phyag-na-rdo-rje
M. Včir-bani





90 Avalokiteśvara
T. Spyan-ras-gzigs-dbaṅ-phyug
M. Qomsim bodhi-satuva



91 Kṣitigarbha
T. Sa-yi-sñiṅ-po
M. Γaǰar-ün ǰirüken

92 Nīvaraṇaviṣkambhin
T. Sgrib-pa-rnam-sel
M. Tüidker-i arilγaγči

93 Ākāśagarbha
T. Nam-mkhaḥi-sñiṅ-po
M. Oγtarγui-yin ǰirüken









94 Maitreya
T. Byams-pa
M. Mayidari

95 Samantabhadra
T. Kun-tu-bzaṅ-po
M. Samandabara

96 Kāśyapa
T. Ḥod-sruṅ
M. Gasib (see introd.)



97 Uruvilvā-kāśyapa
T. Lten-rgyas-ḥod-sruṅ
M. Urubila gasib





98 Nadi-kāśyapa
T. Chu-kluṅ-ḥod-sruṅ
M. Nadi gasib



99 Gayā-kāśyapa
T. Ga-yā-ḥod-sruṅ
M. Gaya gasib

100 Kāśyapa
T. Ḥod-sruṅ
M. Gasib

101 Vipaśyin
T. Rnam-gzigs
M. Bibasi









102 Avalokiteśvara
T. Spyan-ras-gzigs
M. Qomsim bodhi-satuva

103 Maitreya
T. Byams-pa
M. Mayidari

104 Tara who delivers from eight fears
Aṣṭa-bhaya-trāṇa Tārā
T. Ḥjigs-pa-brgyad-skyobs Sgrol-ma
M. Dar-a eke (see introd.)



105 Vairocana
T. Rnam-par-snaṅ-mdzad
M. Biyrocan-a (see introd.)





106 Ratnasambhava
T. Rin-chen-ḥbyuṅ-ldan
M. Ratn-a-sambhav-a



107 Amitābha
T. Ḥod-dpag-med
M. Abida

108 Amoghasiddhi
T. Don-yod-grub-pa
M. Amoghasiddhi

109 Vairocana
T. Rnam-par-snaṅ-mdzad
M. Biyrocan-a









110 Akṣobhya
T. Mi-bskyod-pa
M. Akṣobhi

111 Ratnasambhava
T. Rin-chen-ḥbyuṅ-ldan
M. Ratna-sambhav-a

112 Amoghasiddhi
T. Don-yod-grub-pa
M. Amogasiddhi

113 Amoghasiddhi
T. Don-yod-grub-pa
M. Amoghasiddhi









114 Seven Buddhas
Vipaśyin
T. Sańs-rgyas Rnam-gzigs
M. Bibasi (see introd.)

115 Śikhin
T. Sańs-rgyas Gtsug-tor-can
M. Siki

116 Viśvabhū
T. Saṅs-rgyas Thams-cad-skyobs
M. Bisbabu



117 Krakucchanda
T. Saṅs-rgyas Ḥkhor-ba-ḥjig
M. Gargasundi





118 Kanakamuni
T. Saṅs-rgyas Gser-thub
M. Ganagamuni



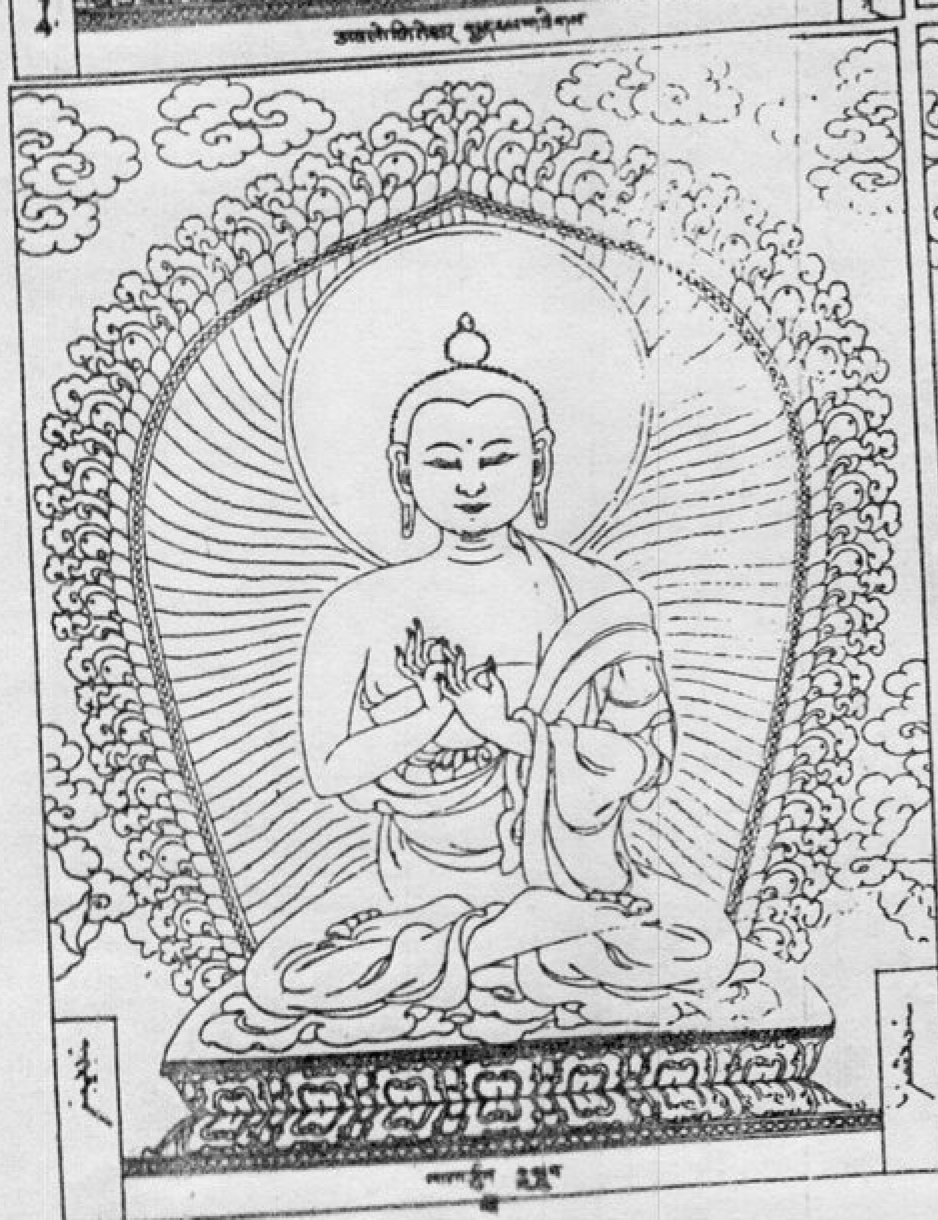
119 Kāśyapa
T. Saṅs-rgyas Ḥod-sruṅ
M. Gasib

120 Eleven-headed Avalokiteśvara
T. Spyan-ras-gzigs
M. Arban nigen niγur-tü Qomsim bodhi-satuva

121 Eight Medical Buddhas
Aṣṭa Bhaiṣajyaguru
T. Sman-bla bde-gśegs brgyad
M. Em-ün qaγan







122 Eight Masters (122-129)
Nāgārjuna
T. Klu-sgrub
M. Nagarjun-a



123 Āryadeva
T. Ḥphags-pa-lha
M. Aryadev-a

124 Vasubandhu
T. Dbyig-gñen
M. Asary-a



125 Asaṅga
T. Thogs-med
M. Türbel ügei





126 Diṅnāga
T. Phyogs-glaṅ
M. J̌üg-ün J̌aγan



127 Dharmakīrti
T. Chos-grags
M. Dharm-a-kirti

128 Guṇaprabha
T. Yon-tan-ḥod
M. Erdem-ün gerel-tü



129 Śākyaprabha
T. Śākya-ḥod
M. Šakyalig-un gerel-tü





130 Nanda T. Dgaḥ-bo M. Nandi
All the Sixteen Śrāvakas are represented alike.

131 Sixteen Arhats (131-146)
Aṅgaja
T. Yan-lag-ḥbyuṅ
M. Dabara inggadi (see introd.)



132 Bakula
T. Ba-ku-la
M. Bakkula





133 Ajita
T. Ma-pham-pa
M. Asta



134 Rāhula
T. Sgra-gcan-ḥdzin
M. Raqula

135 Vanavāsin
T. Nags-na-gnas
M. Banabas

136 Cūḍapanthaka
T. Lam-phran-bstan
M. Cur-a-bandaga







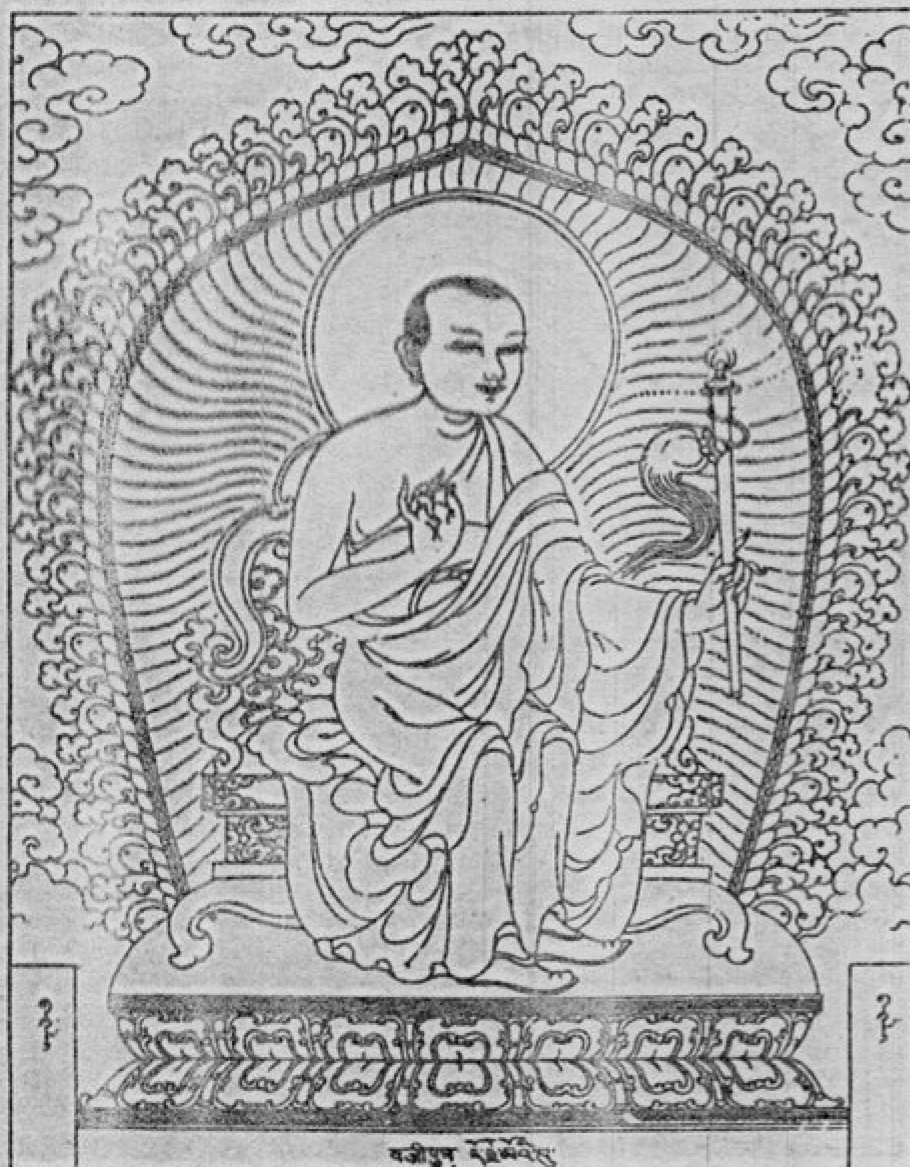


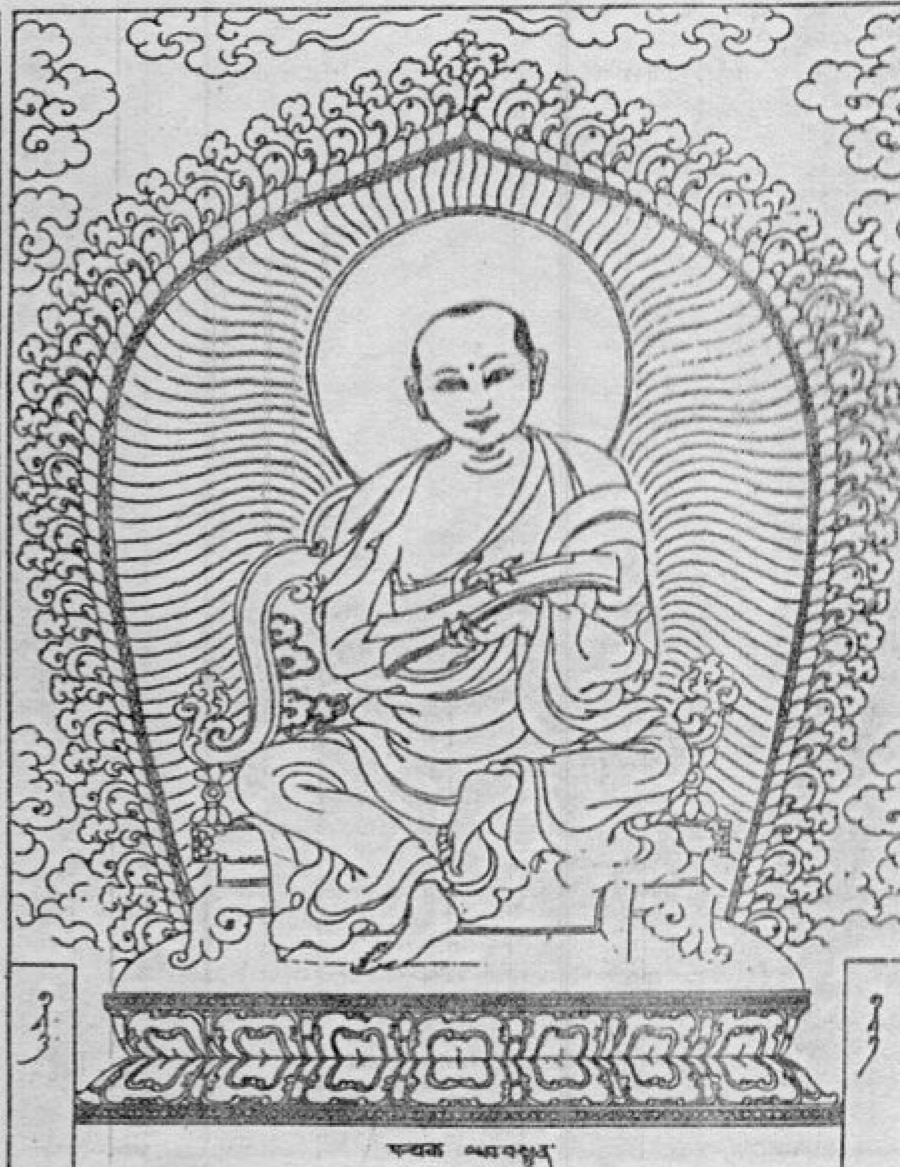
137 Kālika
T. Dus-ldan
M. Galudani

138 [Piṇḍola-]bharadvāja
T. Bha-ra-dhva-dza-bsod-sñoms-len
M. Bradhvaja

139 Vajrīputra
T. Rdo-rje-moḥi-bu
M. Bagali-budr-a

140 Panthaka
T. Lam-bstan
M. Bandaga









141 Bhadra
T. Bzaḥ-po
M. Badr-a

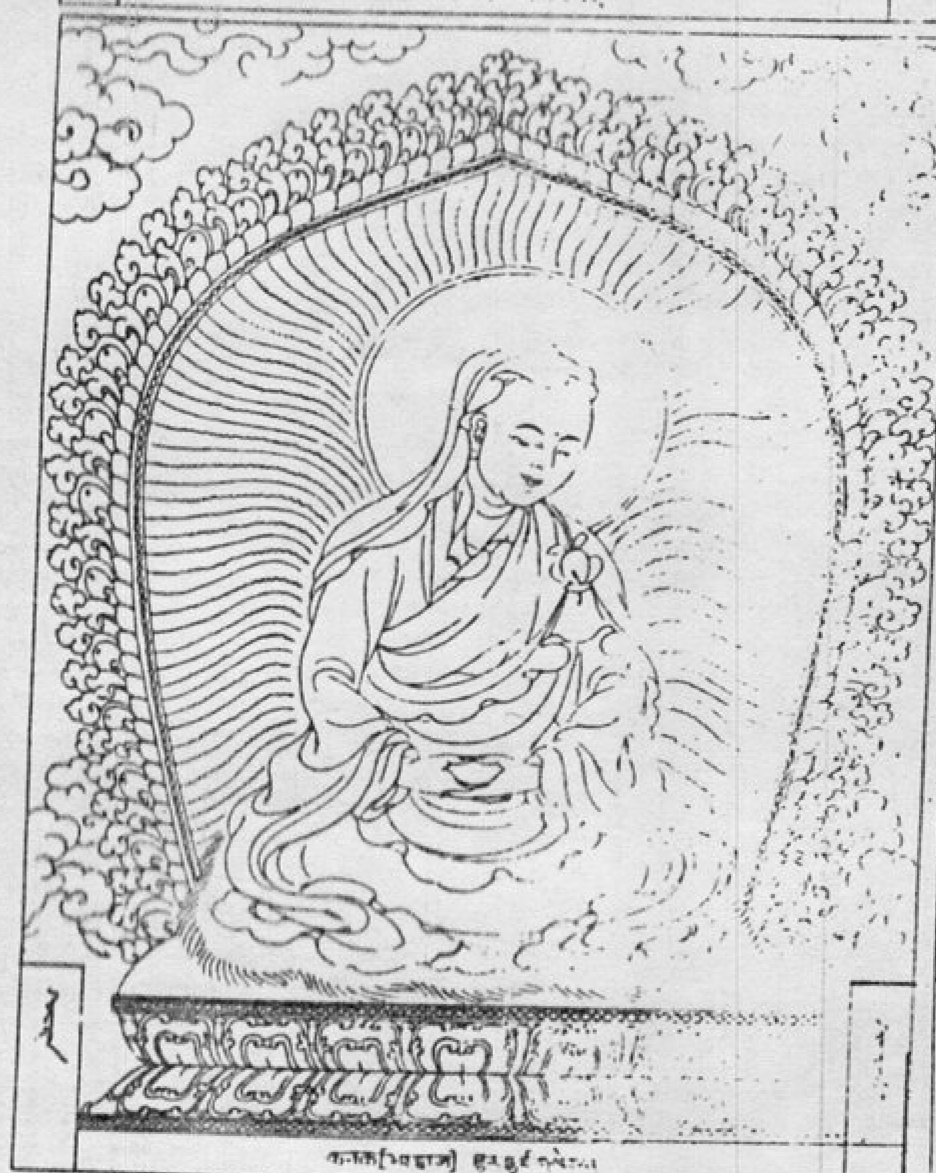
142 Nāgasena
T. Kluḥi-sde
M. Nagasen-a

143 Kanakavatsa
T. Gser-beḥu
M. Ganagavasa

144 Gopaka
T. Sbed-byed
M. Gobaga









145 Kanaka-[bharadvāja]
T. Bha-ra-dhva-dza-gser-can
M. Suvarna

146 Abheda
T. Mi-phyed-pa
M. Abiday-a

Śrī-Mahākala with Four Ḍakinīs (147, 148)

147 Śrī-Mahākāla
T. Dpal-ldan-Mgon-po
M. Čoγtu ma-hā-kāla

148 Śivā, Rakṣā, Śṛṅkhalā, Caṇḍālī
M. Nomuqan eke, Raksa eke, Singgali eke, Carali eke









Nātha-Mahākāla with Four Yakṣas

149 Nātha-Mahākāla
M. Itegel mahākala

150 Ṭakkirāja
T. Ṭakki-rā-dza
M. Ragi rāja

151 Kṣetrapāla
T. Kṣetra-pā-la
M. Ċara bala

152 Jinamitra
T. Dzi-na-mi-tra
M. Ci-namira









153 Ṭakṣad-Mahākāla
M. Ṙakṣadkala

Rematī with Four Ṛtu-devīs (154-158)
154 Rematī
T. Dmag-zor-ma
M. Čerig-ün ökin tngri (see introd.)

155 Rain Goddess
Varṣā-rājñī
T. Dbyar-gyi-rgyal-mo
M. Jun-u ökin tngri

156 Spring Goddess
Vasanta-rājñī
T. Dpyid-kyi-rgyal-mo
M. Qabur-un ökin tngri









157 Autumn Goddess
Śarad-rājñī
T. Ston-gyi-rgyal-mo
M. Namur-un ökin tngri

158 Winter Goddess
Hemanta-rājñī
T. Dgun-gyi-rgyal-mo
M. Ebül-ün ökin tngri

Five Yamarāja
159 Esoteric Yamarāja
Antara-sādhana Yamarāja
T. Gśin-rje naṅ-grub
M. Dotuγadu erlig qaγan (see introd.)

160 Yellow Yamarāja
Pīta Yamarāja
T. Gśin-rje ser-po
M. Sir-a erlig qaγan









161 White Yamarāja
Sita Yamarāja
T. Gśin-rje dkar-po
M. Čaγan erlig qaγan

162 Red Yamarāja
Rakta Yamarāja
T. Gśin-rje dmar-po
M. Ulaγan erlig qaγan

163 Blue Yamarāja
Nīla Yamarāja
T. Gśin-rje sṅon-po
M. Köke erlig qaγan

Devī with Four Goddesses (164-168)

164 Devī
T. Dpal-ldan Lha-mo [dud-gsol-ma] (see introd.)
M. Ökin tngri









165 Ākāśāmbarā
T. Nam-mkhaḥi-gos-can-ma
M. Akaša debel-tü

166 Vaiśravaṇā
T. Rnam-thos-sras-ma
M. Biyširama

167 Svayambhū-rājñī
T. Raṅ-byuṅ-rgyal-mo
M. Öbesüben boluγsan qatun



168 Nīleśvarī
M. Nila-šuvari





Mañjuśrī and ...
169 Nāgārohī Mañjuśrī
M. Nagaša-mañjuśrī (see introd.)



170 Śrīvajracakra
T. Dpal-rdo-rje-ḥkhor-lo
M. Siri bačar caara

171 T. Sme-brtsegs [dud-kha]
M. Mengge čoγčalaγsan

172 ?-Vajrapāṇi
M. Qondur včir-bani









173 Black Garuḍa
Kṛṣṇa Garuḍa
T. Khyuṅ-nag [me-yi-spu-gri]
M. Qar-a garudi

Five dbaṅ-chen of Hayagrīva
(Rta-mgrin rigs-lṅa, 174-178)

174 Mahāvajreśvara
T. Rdo-rje-dbaṅ-chen
M. Ma-hā-bajar-šūri

175 [Mahāpadmeśvara]
T. [Padma-dbaṅ-chen]
M. Canggi guscunm-a

176 Mahāratneśvara
T. Rin-chen-dbaṅ-chen
M. Ma-hā-ratnašuri









177 Mahākarmeśvara
T. Las-kyi-dbaṅ-chen
M. Mā-hā-karma-šuri

178 [Mahāsiddhārtheśvara]
T. [Don-grub-dbaṅ-chen]
M. Dus gusčunma

Ten Krodha Deities (179-188, cf. 196-205)

179 Uṣṇīṣacakravartin
T. Gtsug-tor-ḥkhor-los-sgyur-ba
M. Uṣṇīṣa cakravarti (see introd.)



180 Prajñāntaka
T. Śes-rab-mthar-byed
M. Prajña-taka





181 Yamāntaka
T. Gśin-rje-mthar-byed
M. Yamantaka



182 Vighnāntaka
T. Gegs-mthar-byed
M. Bigna-taka

183 Padmāntaka
T. Padma-mthar-byed
M. Padma-taka



184 Mahābala
T. Stobs-po-che
M. Ma-hā-kāla





185 Ṭakkirāja
T. Ṭakki-rā-dza
M. Dakirāja



186 Śumbharāja
T. Gnod-mdzes-rgyal-po
M. Sumbarāja

187 Acala
T. Mi-γyo-ba
M. Acala



188 Nīladaṇḍa
T. Dbyug-sṅon-can
M. Nilandar-a





Hayagrīva with Four Mahākālas
189 Hayagrīva
T. Rta-mgrin [dpaḥ-gcig]
M. Hayaṁgriv-a



190 Nilāmbaradhara
M. Qar-a taγurγ-a-tu

Four-armed Mahākāla
191 Catur-bhuja Mahākāla
T. Mgon-po phyag-bzhi-pa
M. Dörben ɣar-tu maqakala



192 Pañjara-Mahākāla
T. Gur-mgon-po
M. Gur ma-hā-kāla





193 Daṇḍa-Mahākāla
T. Mgon-po-beṅ
M. Beng ma-hā-kāla



Hayagrīva with Four Ḍākinīs (194-195)
194 Atiśa-krama Hayagrīva
T. Rta-mgrin [Jo-boḥi-lugs]
M. Hayanggriv-a

195 Vajra-, Padma-, Ratna-, Karma-Ḍākinī
T. Rdo-rje-, Padma-, Rin-chen-, Las-kyi Mkhaḥ-ḥgro-ma
M. Bajar-, Padm-a-, Ratn-a, Karm-a-ḍakini (see introd.)

Ten Krodha Deities (196-205, cf. 179-188)

196 Uṣṇīṣa-cakravartin
T. Gtsug-tor-ḥkhor-los-bsgyur-ba
M. Uṣṇīṣacakravarti (see introd.)









197 Prajñāntaka
T. Śes-rab-mthar-byed
M. Braca taka

198 Yamāntaka
T. Gśin-rje-mthar-byed
M. Yamantaka

199 Padmāntaka
T. Padma-mthar-byed
M. Padm-a-ṭaka

200 Vighnāntaka
T. Bgegs-mthar-byed
M. Bigna-ṭaka









201 Ṭakkirāja
T. Ḥdod-paḥi-rgyal-po
M. Ragirāja

202 Acala
T. Mi-γyo-ba
M. Acala

203 Śumbharāja
T. Gnod-mdzeṣ-rgyal-po
M. Sumparāja

204 Nīladaṇḍa
T. Dbyug-sňon-can
M. Niladanta









205 Mahābala
T. Stobs-po-che
M. Ma-hā-bala

Pañcarakṣā Deities (206-210)

206 Mahāpratisarā
T. So-ṣor-ḥbraň-ma
M. Ma-hā-pratišari (see introd.)

207 Mahāsāhasrapramardani
T. Stoṅ-chen-mo
M. Ma-hā-saqasra-paramardani



208 Mahāmāyūrī
T. Rma-bya-chen-mo
M. Ma-hā-mayuri

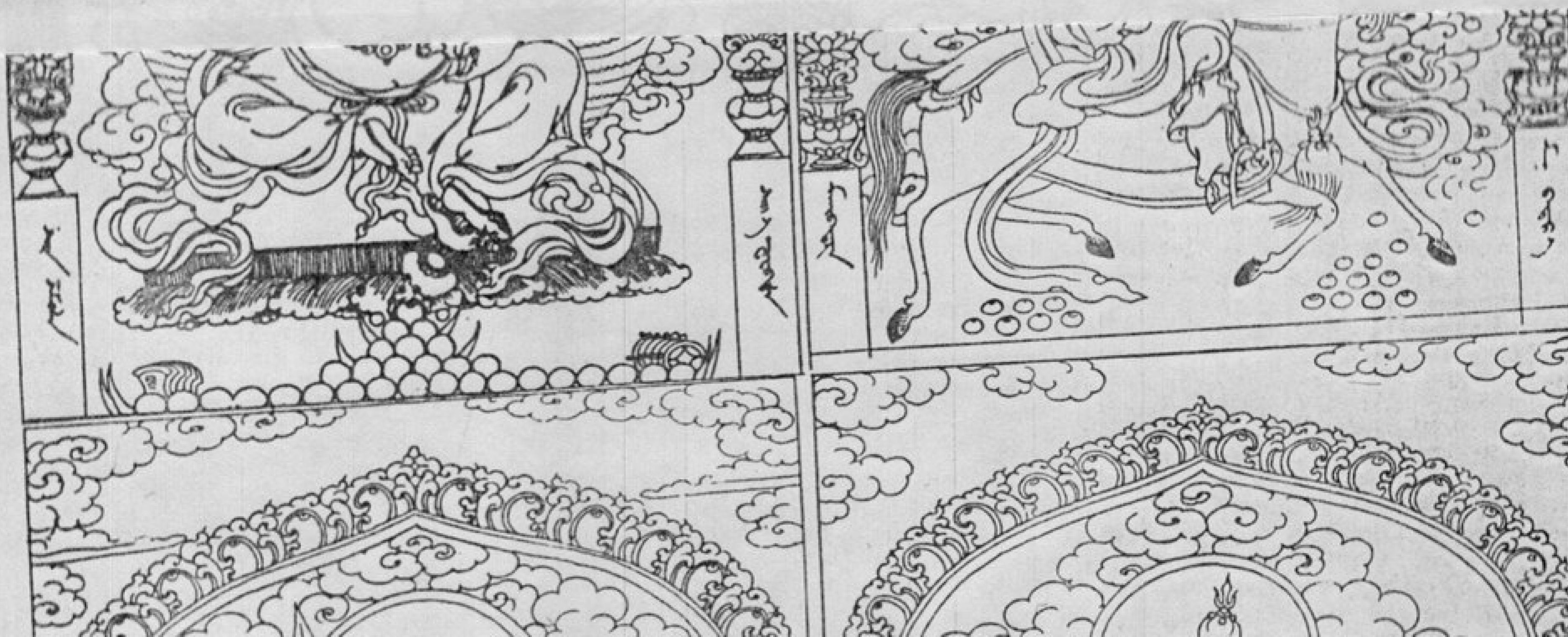




209 Mahāśītavanī
T. Bsil-baḥi-tshal-chen-mo
M. Ma-hā-sitavani



210 Mahāmantrānudhāriṇī
T. Gsaṅ-sṅags-chen-mo
M. Ma-hā-mantrā-nudhari



Five Mahākālas (211-213)

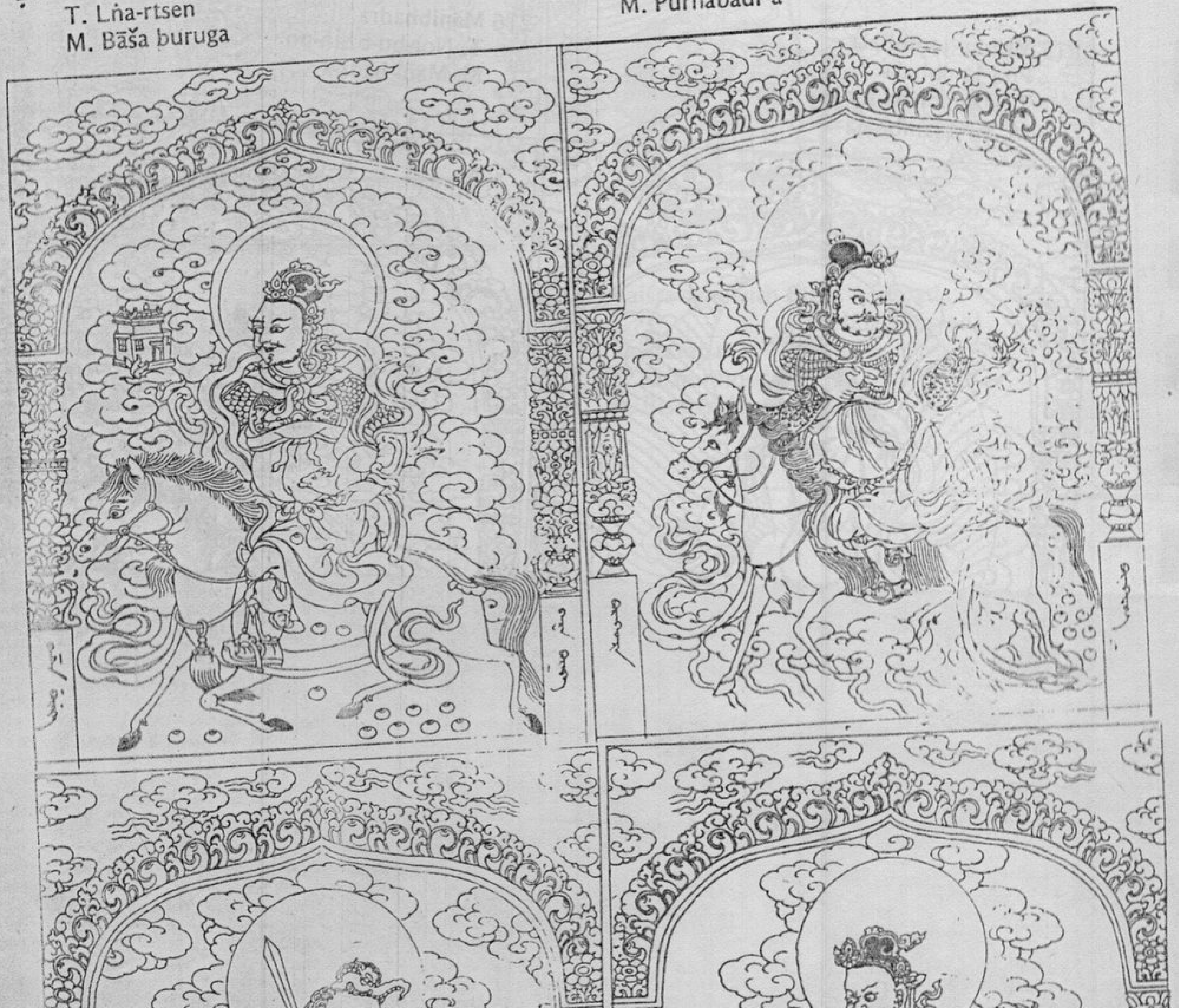
211 Begtse Mahākala
T. Beg-tse Mgon-po
M. Biycі ma-hā-kala (see introd.)

212 Ajita Mahākāla, Bhagavan-Nārāyaṇa, –
(the three are morphologically identical)
M. Kala-qasti, Tegüs sayin narayani,
Tegüs sayin mudur-tu



219 Pañcika
T. Lṅa-rtsen
M. Bāša buruga

220 Pūrṇabhadra
T. Gaṅ-ba-bzaṅ-po
M. Purnabadr-a



215 Yellow Jambhala
Pīta Jambhala
T. Dzambhala ser-po
M. Sir-a jambhala

216 Maṇibhadra
T. Nor-bu-bzaṅ-po
M. Mani-badr-a





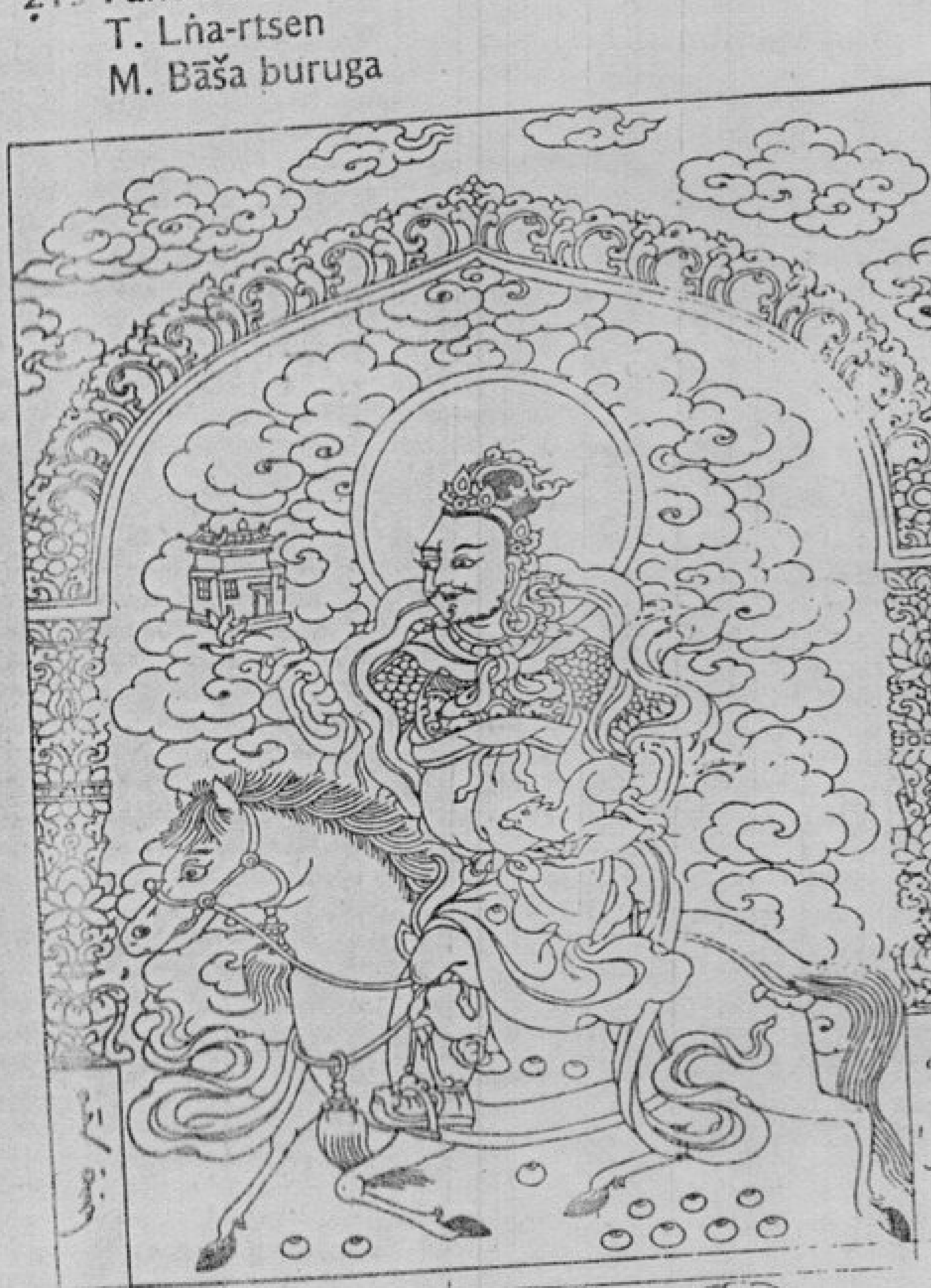




217 Āṭavaka
T. Ḥbrog-gnas
M. Arnadavan

218 Saṁjñeya
T. Yaṅ-dag-śes
M. Samḍajan-a

219 Pañcika
T. Lṅa-rtsen
M. Bāša buruga



220 Pūrṇabhadra
T. Gaṅ-ba-bzaṅ-po
M. Purnabadr-a





221 Kubera
T. Lus-ńan-po
M. Kubir-a



222 Jambhala
T. Dzambhala
M. Jambhala

223 Bījakuṇḍalin
T. Ḥjam-po-ḥkhyil-ba
M. Biji kuṇḍali

Five Siṁhāsyā (Tucci 1949:594)
224 Siṁhāsyā
T. Seṅgeḥi-gdoṅ-can-ma
M. Arslan terigutu (see introd.)









225 Vajra-siṁhāsyā
T. Rdo-rje-seṅgeḥi-gdoṅ-can-ma
M. Bajar singq-a muka

226 Ratna-siṁhāsyā
T. Rin-chen-seṅgeḥi-gdoṅ-can-ma
M. Ratn-a singq-a muka

227 Padma-siṁhāsyā
M. Badm-a sing-a-muka



228 Karma-siṁhāsyā
M. Karm-a singq-a muka





Hayagrīva with four goddesses
229 Red-Black Hayagrīva
Raktakṛṣṇa Hayagrīva
M. Qarabtur ulaγan hayaṅgriv-a



230 Bhṛkuṭī
T. Khro-ñer-can-ma
M. Kilinglegsen aγuril-tu eke

231 Guhyeśvarī
M. Niɣuča eke



232 Ekajaṭī (?)
M. Nagajati eke





233 Vetālī
T. Ro-laṅs-ma
M. Bidali eke



White Jambhala with four dākinīs
234 White Jambhala
Sita Jambhala
T. Dzambhala dkar-po
M. Čaɣan jambhala (see introd.)

235 Ratna-ḍākinī
T. Rin-chen-mkhaḥ-ḥgro-ma
M. Ratn-a-ḍākinī

236 Vajra-ḍākinī
T. Rdo-rje-mkhaḥ-ḥgro-ma
M. Bajar-ḍākinī









237 Padma-ḍākinī
T. Padma-mkhaḥ-ḥgro-ma
M. Padm-a-ḍākinī

238 Karma-ḍākinī
T. Las-kyi-mkhaḥ-ḥgro-ma
M. Karm-a-ḍākinī

239 Nīladaṇḍa Vajrapāṇi
T. Dbyug-sṅon-can
M. Niladaṇṭa-včir-bani (see introd.)

240 Ucārya
T. U-tsharya
M. Ucary-a









241 Kneeling Hayagrīva
T. Rta-mgrin
M. Hayangriv-a

242 Kneeling Vajrapāṇi
T. Phyag-na-rdo-rje
M. Bajarpani

243 Nilāmbaradhara [Vajrapāṇi]
T. Phyag-rdor gos-sṅon-can
M. Qar-a taγurγ-a-tu

Five Hayagrīvas (244-248)
244 Six-armed Hayagrīva
Ṣadbhuja Hayagrīva
M. J̌irγuγanγar-tu hayangriv-a (see introd.)









245 Red Hayagrīva
Rakta Hayagrīva
T. Rta-mgrin dmar-po
M. Ulaγan hayangriv-a

246 Blue Hayagrīva
Nīla Hayagrīva
M. Köke hayangriv-a

247 Brown-blue Hayagrīva
Babhru-nīla Hayagrīva
M. Qarabtur köke hayangriv-a

248 Red Hayagrīva
Rakta Hayagrīva
T. Rta-mgrin dmar-po
M. Ulaγan hayangriv-a









249 Amṛtakuṇḍalin
T. Bdud-rtsi-ḥkhyil-ba
M. Amṛta-kuṇḍali

250 Śrīdevi
T. Dpal-ldan Lha-mo
M. Čoγtu ökin tngri

251 Śrīkaṇṭha
M. Čoγtu qoγulai-tu

252 Devī
T. Lha-mo
M. Ökin tngri









253 Suvajra
M. Sū-bajar

254 T. Pe-har nag-can ?
M. Qara taγurγ-a-tu



255 Bhūmipāla ?
M. Bumi-bala



256 Rakta Siṁhāsyā
M. Ulaγan arslan terigütü



257 T. Pe-har rgyal-po
M. Biger



258 Mahākala
T. Nag-po-chen-po
M. Ma-hā-kala

259 Antara-sādhana Yamarāja
T. Gśin-rje-rgyal-po naṅ-sgrub
M. Dotuγadu erlig qaγan (see introd.)

260 Bāhya-sādhana Yamarāja
T. Phyiḥi Gśin-rje-rgyal-po
M. Γadaγadu erlig qaγan









261 Guhya-sādhana Yamarāja
T. Chos-rgyal gsaṅ-sgrub
M. Niγuča erlig qaγan

262 Devī
T. Lha-mo
M. Ökin tngri

Five Goddesses of the Senses (Ḥdod-yon lṅa)

263 Rūpavajrā
T. Gzugs-rdo-rje-ma
M. Öngge-yin včir eke (see introd.)



264 Śabdavajrā
T. Sgra-rdo-rje-ma
M. Daγun-u včir eke





265 Gandhavajrā
T. Dri-rdo-rje-ma
M. Ünür-ün včir eke



266 Rasavajrā
T. Ro-rdo-rje-ma
M. Amtan-u včir eke

267 Sparśavajrā
T. Reg-bya-rdo-rje-ma
M. Kürteküi-yin včir eke



268 Vajravārāhī
T. Rdo-rje-phag-mo
M. Bajar-varahi





269 Ratnaḍāka[1], Vajraḍāka[2] ,,
Padmaḍāka[3], Karmaḍāka[4]
T. Rin-chen-mkhaḥ-ḥgro[1],
Rdo-rje-mkhaḥ-ḥgro[2], Padma-mkhaḥ-ḥgro[3],
Las-kyi-mkhaḥ-ḥgro[4]
M. Ratn-a-daka (see introd.)



270 Brahmā
T. Tshaṅs-pa
M. Esru-a

271 Śatakratu
T. Brgya-byin
M. Qormusda

Five Garuḍas (Khyuṅ rigs lṅa)
272 Buddha-garuḍa
T. Saṅs-rgyas-khyuṅ
M. Buddha garudi (see introd.)









273 Ratna-garuḍa
T. Rin-chen-khyuṅ
M. Ratn-a garudi

274 Vajra-garuḍa
T. Rdo-rje-khyuṅ
M. Bajar garudi

275 Padma-garuḍa
T. Padma-khyuṅ
M. Padm-a garudi



276 Karma-garuḍa
T. Las-kyi-khyuṅ
M. Karm-a garudi





277 Ṭakkirāja
T. Ṭakkirādza
M. Dakarāja



278 M. Samda-biruv-a

279 M. Aǰinai coɣtu



280 Guṇākara
M. Gun-a-kar-a





281 M. Simnus-un eǰen



282 M. Bügr-a-kala

283 Black Yakṣa
Kṛṣṇa Yakṣa
T. Gnod-sbyin nag-po
M. Qar-a yakṣa

284 Kāla Yakṣa
M. Kala-yakṣa









285 M. Qar-a bagr-a

286 Kṛṣnarakṣā
M. Qar-a rakṣa eke

287 Vajraḍākinī
T. Rdo-rje-mkhaḥ-ḥgro-ma
M. Bajar-ḍakini



288 Śaṅkhāmbarā
M. Labai debeltü eke





289 Bhūmivajrā
M. Bumi-bajar eke (see introd.)



290 Vāgvajrā
M. Vaga-bajar eke

291 Vṛksāmbarā
M. Birakca debel-tü eke

292 Sarasvatī
T. Dbyaṅs-can-ma
M. Sarasuvati









293 Cf. Mgon-po Stag-gzhon-ma
500 Icons:123b
M. Bajar-bisiddhi

294 Kāmeśvarī (cf. 300 Icons:248)
T. Ḥdod-khams-dbaṅ-phyug-ma
M. Kami-śuvari

295 Caṇḍikā ?
M. Carika

296 Svayambhūrājñī
T. Raṅ-ḥbyuṅ-ma
M. Rangcungm-a









Vaiśravaṇa with Eight Deities
297 Vaiśravaṇa
T. Rnam-thos-sras
M. Bisman tngri

298 Yellow Jambhala
Pīta Jambhala
T. Dzambha-la ser-po
M. Sir-a jambhala (see introd.)

299 Brahmā
T. Tshaṅs-pa
M. Esrua



300 Śatakratu
T. Brgya-byin
M. Qormusda





301 Black Jambhala
Kṛṣṇa Jambhala
T. Ḍzambha-la nag-po
M. Qar-a jambhala



302 Vaiśravaṇa
T. Rnam-thos-sras
M. Bisman tngri (see introd.)

303 Raktadhūsaravajra
M. Ulaγan boru včir



304 Sarvagrhabhairava ?
M. Ger bükün-i ayuγuluγči





305 Pūrṇabhadra
M. Tegüsügsen üiledügči



306 Khaḍgapāṇi
M. Garγ-a-bani (see introd.)

Eight Deities of Jambhala (see introd.)

307 Saṁjñeya
M. Ködülkü-yi bariγči



308 M. Čimeg-i bariγči





309 Maṇibhadra
M. Sedkikü-yi bariγči



310 M. Badidar-a

311 Pīḍāhara ?
M. Emgeg-i tasulaɣči

312 Śaktidhara ?
M. Erke bariɣči









313 Peyadhara ?
M. Umdaɣan bariɣči

314 Vātadhara ?
M. Kei bariɣči

Yellow Jambhala with Four Lokapālas

315 Ratna Pīta Jambhala
M. Erdeni-tü sira jambhala

316 Virūḍhaka
T. Ḥphags-skyes-po
M. Birudaki









317 Dhṛtarāṣṭra
T. Yul-ḥkhor-sruṅ
M. Diridisdiri

318 Vaiśravaṇa
T. Rnam-thos-sras
M. Vayisiravani

319 Virūpākṣa
T. Spyan-mi-bzaṅ
M. Birubagši

320 Prāṇapati
T. Srog-bdag
M. Ganapati (see introd.)









321 Ṭakkirāja
T. Ṭakki-rā-dza
M. Dakirāja

322 Acala
T. Mi-γyo-ba
M. Acala

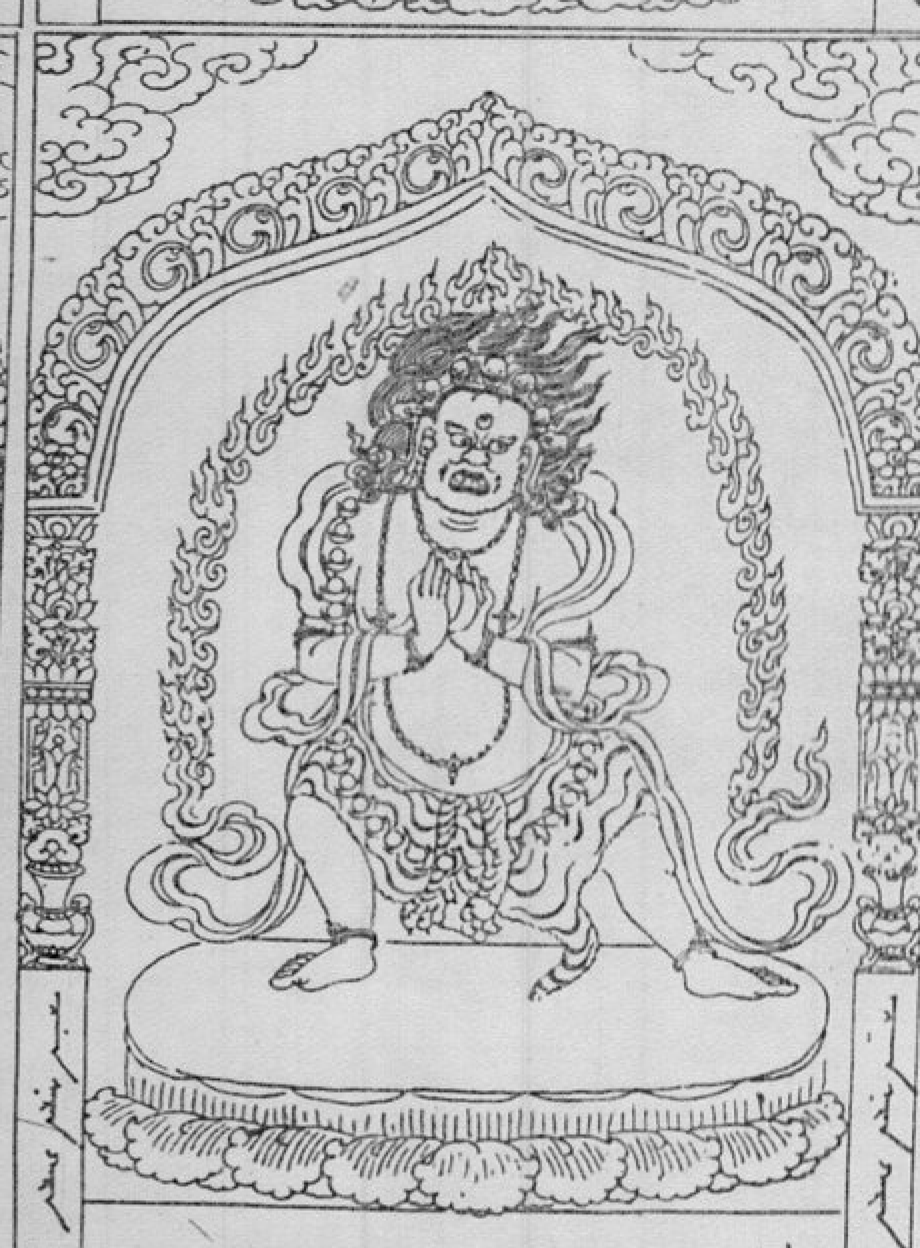
323 Nīladaṇḍa
T. Dbyug-sṅon-can
M. Niladanta

324 Mahābala
T. Stobs-po-che
M. Ma-hā-bala









Pañjara Mahākāla with eight anucaras
325 Kṛṣṇa Rāṣṭrādhipa ?
M. Qar-a ayimaɣ-un ejen (see introd.)

326 Sita Sūrya-Candra
M. Čaɣan naran saran

327 Bhayada ? Mahākāla
M. Ayuqu metü ma-hā-kala



328 M. Ükeger-ün ejen





329 Black Māra
Kṛṣṇa Mārarāja
M. Qar-a simnus-un qaγan



330 Kapālamālin ?
M. Gabala erike-tü

331 M. Tegüs čoɣtu čing mudur-tu

332 M. Tegüs čoɣtu čing eke



Begtse Mahākāla with Four Ḍākinīs (333-337)

333 Red Mahākāla
Begtse Mahākāla
T. Beg-tse
M. Beɣce ma-hā-kala (see introd.)

334 Varahamukhī
M. Ɣaqai terigütü eke

335 Śārdūlavaktrā
M. Bars terigütü eke

336 Makaravaktrā
M. Matar terigütü eke







337 Vyāghravaktrā
T. Mkhaḥ-ḥgro-ma stag-don-can
M. Ürbis terigütü eke



338 Rāgavajrā (Niṣp.3.10-14)
M. Tačiyangγui včir eke (see introd.)

339 Vajraraudrī (Niṣp.)
M. Dui včir eke



340 Vajrabimbā (Niṣp.)
M. Öngge včir eke (see introd.)





341 Vajrasaumyā (Niṣp.)
M. Včir amurlingui eke (see introd.)



342 Vajrayakṣī
M. Včir yakṣa eke (see introd.)

Five Long-life Sisters (343-347)

343 T. Mi-γyo-blo-bzaṅ-ma
M. Sayin oyutu eke (see introd.)

344 T. Mthiṅ-gi-zhal-bzaṅ-ma
M. Sayin niγurtu eke





345 T. Bkra-śis-tshe-riṅ-ma
M. Urtu nasutu eke

346 T. Ḥgro-bzaṅ-ma
M. Ṡayin ayalγu-tu eke

347 T. Mgrin-bzaṅ-ma
M. Sayin yabudal-tu eke

Five Krodhas
348 Buddha-krodha
T. Khro-bo-saṅs-rgyas
M. Buddha-ruda (see introd.)









349 Vajra-krodha
T. Khro-bo-rdo-rje
M. Bajar-ruda

350 Ratna-krodha
T. Khro-bo-rin-chen
M. Ratna-ruda

351 Padma-krodha
T. Khro-bo-padma
M. Padma-ruda

ŚrīDevī with Twelve Goddesses
352 Śrīdevī
T. Dpal-gyi Lha-mo
M. Siri-devī (see introd.)









353 T. Rdo-rje-kun-grags-ma
M. Bajar-gunragm-a

354 Nāgarājavajrā
T. Rdo-rje-klu-mo
M. Naga-rāja-bajar eke

355 Kīrtirājavajrā
T. Rdo-rje-grags-mo-rgyal
M. Kirti-rāja-bajar eke

356 Vajralocanī
T. Rdo-rje-spyan-gcig-ma
M. Bajar eke locani









357 T. Skyoṅ-btsun-de-mo or
Rdo-rje-bod-khams-skyoṅ
M. Kungsum de-mu eke

358 Ekabhaiṣajyavajrā
T. Rdo-rje-sman-gcig-ma
M. Γaγ-ča em-tü včir eke

359 T. Rdo-rje-gzugs-legs-ma
M. Yerü-yin včir eke



360 Śrīvajrā
T. Rdo-rje-dpal-gyi-yum
M. Siri bajar eke





361 T. Rdo-rje-γyaḥ-mo-skyon
M. Yamu včir eke



362 T. Rdo-rje-γyaḥ-mo-bsil
M. Bajar yamubala

363 Vajra-Vināyaka
T. Rdo-rje-bgegs-kyi-gtso
M. Bajar-binayaga

364 Usṇīṣa-cakravartin
T. Gtsug-tor-ḥkhor-los-sgyur-ba
M. Usṇīṣa cakravarti (see introd.)









365 Prajñāntaka
T. Śes-rab-mthar-byed
M. Prajña-daka

366 Yamāntaka
T. Gśin-rje-mthar-byed
M. Yaman-taka

367 Vighnāntaka
T. Gegs-mthar-byed
M. Bigna-daka



368 Padmāntaka
T. Padma-mthar-byed
M. Padm-a-daka





369 Vighnāntaka
T. Gegs-mthar-byed
M. Bigna-daka (see introd.)



370 Yamāntaka
T. Gśin-rje-mthar-byed
M. Yaman-taka

371 Prajñāntaka
T. Śes-rab-mthar-byed
M. Prajña-daka



372 Padmāntaka
T. Padma-mthar-byed
M. Padm-a-daka





373 M. Ma-hā-čar-a (see introd.)
Can he be Acala ?



374 Gandharva yakṣa ?
M. Ünür idegči yakṣa

375 Ratnacūḍa
M. Orui-daγan erdeni-tü

376 Nanda Nāgarāja
T. Klu-rgyal Dgaḥ-bo
M. Nandi luus-un qaγan









377 Upananda Nāgarāja
T. Klu-rgyal N̄e-dgaḥ
M. Upanandi luus-un qaγan

378 Kubera
T. Lus-ṅan-po
M. Kuber-a

379 Brahmā
T. Tshaṅs-pa
M. Esru-a

380 Daśagrīva
M. Daśa-girv-a









381 T. Zhaṅ-blon
M. Šanglun

382 Prāṇapati
T. Srog-bdag
M. Ganapati (see introd.)

383 Spyi-sgrub-ma
M. Yerü-yi bütügegči eke

Deities of the Directions (384-398)

384 Yama
Samayī Dharmarāja
T. Dam-can Chos-rgyal
M. Kalaya-vati (see introd.)









385 Brahmā Indra
T. Brgya-byin
M. Qormusda indra

386 Viṣṇu Upendra
M. Visnu nubindar-a

387 White Varuṇa
Sita Varuṇa
T. Chu-lha dkar-po
M. Čaγan usun tngri

388 Kubera
T. Lus-ṅan-po
M. Kuber-a









389 White Gaṇapati
Sita Gaṇapati
T. Tshogs-bdag dkar-po
M. Čaγan ganapati

390 Īśāna
T. Gnod-sbyin Dbaṅ-ldan
M. Tegüs erke-tü

391 Agni
T. Me-lha
M. Ɣal tngri

392 Blue Nirṛti
M. Köke rakṣ-a









393 Vāyu
T. Rluṅ-lha
M. Kei tngri

394 Brahmā
T. Tshaṅs-pa
M. Esrua

395 White Moon
Sita Candra
M. Čaγan cār-a

396 Red Sun
Rakta Āditya
M. Ulaγan aditγ-a







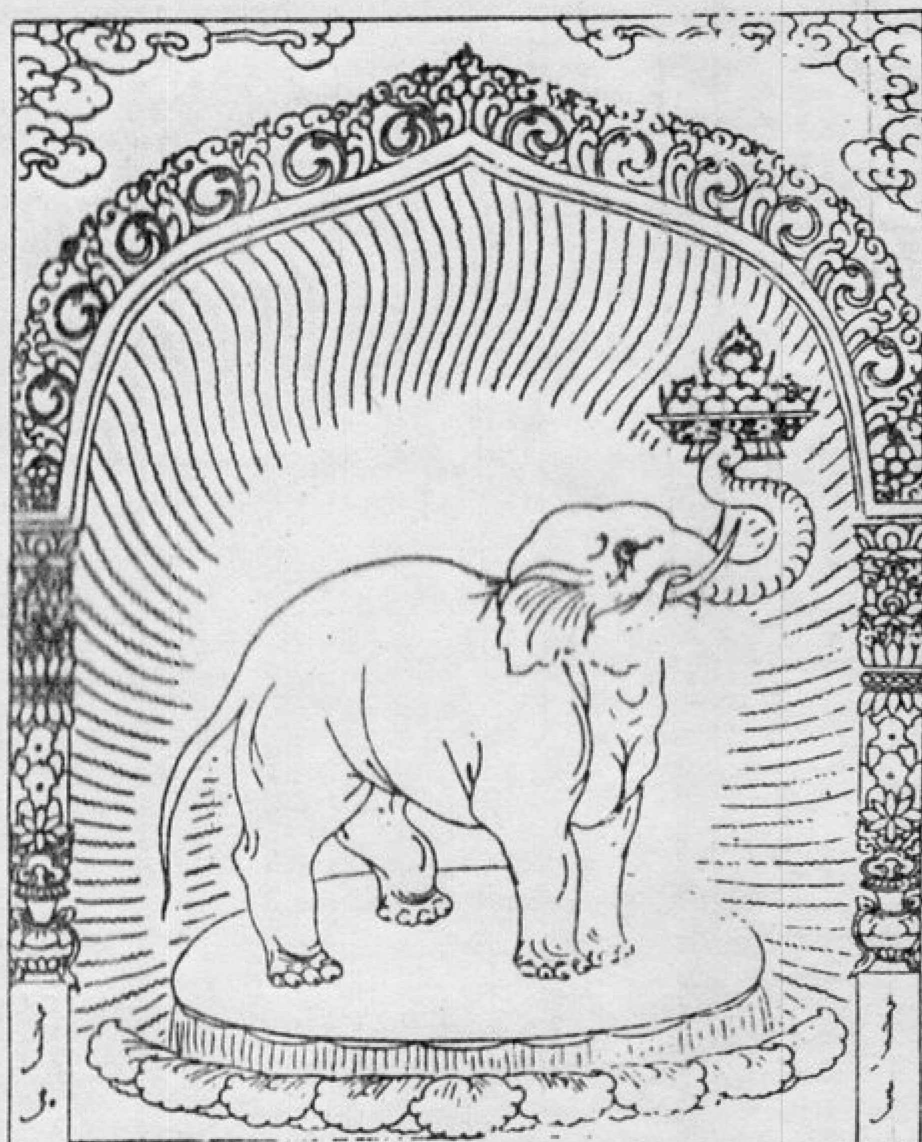


397 Earth Goddess
Pṛthivī devī
T. Saḥi-lha-mo
M. Γaǰar-un ökin tngri

398 Vemacitrin
T. Thags-bzaṅ-ris
M. Bimacidiri (see introd.)

Eight Auspicious Objects (Aṣṭa-maṅgala-dravya, see introd.)

399 Gorocanā
M. Givang eke



400 Prabhāvatī (ādarśa 'mirror')
M. Gerel-tü eke





401 Sujātā (dadhi 'yoghurt')
M. Sayin törül-tü eke



402 Maṅgalaśrīvatsa (dūrvā grass)
M. Manggal köbegün

403 Vajrapāṇi (sarṣapa 'mustard')
M. Včir-bani



404 Brahmā (bilva fruit)
M. Esrua





405 Śatakratu (śaṅkha 'conch')
M. Qormusda



406 Sindūra 'vermilion'
M. Garčan biraman

Eight Pūjā-devīs (see introd.)

407 Arghyā
T. Mchod-yon-ma
M. Argam eke

408 Pādyā
T. Zhabs-bsil-ma
M. Badim eke









409 Puṣpā
T. Me-tog-ma
M. Buṣbi eke

410 Dhūpā
T. Bdug-spos-ma
M. Dūbi eke

411 Ālokā
T. Mar-me-ma
M. Alugi eke



412 Gandhā
T. Dri-chab-ma
M. Gandi eke





413 Naivedyā
T. Zhal-zas-ma
M. Nivida eke



414 Śabdā
T. Sil-sñan-ma
M. Śabda eke

Eight Auspicious Emblems, Aṣṭa-maṅgala (see introd.)

415 Chattrā 'umbrella'
T. Gdugs-ma
M. Sikürči eke

416 Suvarṇa-matsyā 'golden fish'
T. Gser-ña-ma
M. Jiɣasuči eke



417 Kalaśī 'pot'
T. Bum-pa-ma
M. Qumq-a eke

418 Padmā 'lotus'
T. Padma-ma
M. Lingqu-a eke

419 Śaṅkhā 'conch'
T. Duṅ-ma
M. Labai eke

420 Śrīvatsā 'endless knot'
T. Dpal-beḥu-ma
M. Čoγtu ǰiruqai eke









421 Dhvajā 'pennant'
T. Rgyal-mtshan-ma
M. Dhvaja eke

422 Cakrā 'discus'
T. Ḥkhor-lo-ma
M. Kürdün eke

Ajita Mahākāla with Twelve Goddesses (see introd.)

423 Ajita Mahākāla
T. Mi-pham Mgon-po
M. Kala-qasti

424 Gandhā
T. Dri-chab-ma
M. Ünür-ün eke









425 Mālā
T. Ḥphreṅ-ba-ma
M. Erikeči eke

426 Dhūpā
T. Bdug-spos-ma
M. Küǰiči eke

427 Dīpā
T. Mar-meḥi-ma
M. J̆ulači eke



428 Phalā
T. Ḥbras-bu-ma
M. Üres-ün eke





429 Naivedyā
T. Zhal-zas-ma
M. Nivida eke



430 Lāsyā
T. Sgeg-mo
M. Üǰügürgegči eke

431 Hāsyā
T. Bzhad-ma
M. Inigegči eke

432 Vādyā
T. Sgra-ma
M. Čenggel-ün eke









433 Nṛtyā
T. Gar-ma
M. Büǰig-či eke

434 Kāmā
T. Hdod-pa-ma
M. Küsel-ün eke

435 Gītā
T. Glu-ma
M. Dayun-u eke

436 Punarvasu
M. Burnavašu (see introd.)









Twelve Signs of the Zodiac (rāśi)

437 Kumbha
M. Gumba

438 Mīna
M. Mina

439 Meṣa
M. Meṣa



440 Vṛṣa
M. Biriṣa





441 Mithuna
M. Me-duna



442 Karkaṭa
M. Gargar-a

443 Simha
M. Singq-a



444 Kanyā
M. Gaŋiy-a





445 Tulā
M. Rula



446 Dhanu
M. Tan-u

Nanda Pentad (in three series, see introd.)

447 Prathama Śūnya
M. Terigün qoγusun



448 Dvitīya Nanda
M. Nögüge bayasqulang





449 Dvitīya Bhadra
M. Nögüge sayin



450 Dvitīya Jaya
M. Nögüge ilaγuγči



451 Dvitīya Śūnya
M. Nögüge qoγusun



452 Dvitīya Pūrṇa
M. Nögüge tegüsügsen



453 Tṛtīya Bhadra
M. Ɣutaγar sayin



454 Tṛtīya Jaya
M. Ɣutaγar ilaγuγči

Deities of the Ten Directions (see introd.)

455 Tṛtīya Śūnya
M. Γutaγar qoγusun

456 Brahmā
T. Tshaṅs-pa
M. Esrua









457 Kubera
T. Lus-ṅan
M. Yakṣa

458 Vāyu
T. Rluṅ-lha
M. Kei tngri

459 Varuṇa
T. Chu-lha
M. Usun tngri

460 Viṣṇu
T. Khyab-ḥjug
M. Visnu









461 Īśāna
T. Dbaṅ-ldan
M. Tegüs amuɟulang-tu

462 Yama
M. Yam-a

463 Agni
T. Me-lha
M. Ʃal tngri

464 Indra
T. Brgya-byin
M. Indr-a









465 Mahāgati
M. Mahāgadi

466 Sun
Āditya
M. Adity-a

467 Moon
Soma
M. Somiy-a

Rāhu with Four Vaktrā
468 Rāhu
T. Sgra-gcan
M. Raqu









469 Ṛkṣavaktrā
T. Dom-gdoṅ-can
M. Ötege terigütü

470 Śārdūlavaktrā
T. Stag-gdoṅ-can
M. Bars terigütü

471 Vṛṣabhavaktrā
T. Glaṅ-mgo-can
M. Üker terigütü

472 Makaravaktrā
T. Chu-srin-mo
M. Madar terigütü









Vidyādevī with a retinue of eight and Srog-bdag /Prāṇapati, see introd.

473 Vidyādevī (yum of Begtse)
T. Rig-paḥi-lha-mo gdoṅ-dmar-ma
M. Bidy-a-devī

474 T. Ri-tsi mi-dmar
M. Rici

475 T. Mi-dmar khra-ma Srog-bdag
M. Ram-a



476 T. Las-mkhan dmar-po
M. Layigan





477 T. Kro-dhi mi-dmar
M. Rodi



478 T. Srog-bdag Ko-śaṅ
M. Amin-u ejen

479 T. Ro-kri mi-dmar
M. Rogiri



480 T. Am-kri mi-dmar
M. Anggiri





481 T. Ham-śaṅ mi-dmar
M. Qamšang



482 T. Srog-bdag Thal-ba
M. Amin-u ejen

Yamaraja with a retinue of eight (see introd.)

483 Yamaraja
T. Gsin-rje
M. Erlig qaγan



484 [Yama-dakṣad ?]
T. Tel-pa
M. Dilba





485 Vṛṣabhavaktrā
T. Glaṅ-mgo-can
M. Üker terigütü



486 [Cakradhara]
T. Phyva-bsaṅs
M. Časang

487 Yamadaṇḍin
T. Ya-ma-dandi
M. Siruɣ modu-tu



488 [Navajaṭiṁdhara]
T. Ral-pa-tshar-dgu-can
M. Yisün salburaɣsan





489 [Śūladhara]
T. Rmig-pa
M. Miɣba



490 [Yamāṅgāraka]
T. Gśin-rje-mig-dmar
M. Ulaɣan nidütü

491 Yayāti
T. Ya-ba-ti
M. Yāvādi

Cāmuṇḍā (yum of Yamarāja) with her retinue
492 Cāmuṇḍī
T. Tsamuṇḍi
M. Camuṇḍri







493 Yamadūtī
T. Gśin-rjeḥi-pho-ña-mo
M. Bon bamo



494 Kālapāśī
T. Dus-kyi-zhags-pa-mo
M. Čaγ-un salmači

495 [Yamadaṇḍa ?]
T. Gśin-rje-dam-sri-ma nag-mo
M. Damasrim-a

496 Kālarātrī
T. Gśin-rje-dus-mtshan-ma
M. Yam-a eke









497 [Revatī]
T. Nam-gru
M. Namru

498 [Sakali ?]
T. Sa-ga-li
M. Šagali

499 [Yamajaya ?]
T. Gśin-rje-phebs-ma
M. Badm-a



500 [Ghātinī]
T. Gsod-ma
M. Sūma





Pañcarāja (sku lṅa, see introd.)
501 Cittarāja
T. Thugs-kyi-rgyal-po
M. Cida-rāja



502 Kāyarāja
T. Skuḥi-rgyal-po
M. Gay-a-rāja

503 Guṇarāja
T. Yon-tan-gyi-rgyal-po
M. Guna-rāja

504 Vāgrāja
T. Gsuṅ-gi-rgyal-po
M. Vaga-rāja









505 Karmarāja
T. Ḥphrin-las-rgyal-po
M. Karm-a-rāja

Vajrasādhu with Four Giṅ (see introd.)
506 Vajrasādhu
T. Dam-can Rdo-rje-legs-pa
M. Dorleg

507 T. Sgrol-giṅ Yam-śud
M. Rolging yamšud



508 T. Giṅ-chen Srog-bdag
M. Gingčen ganabadi





509 T. Bdud-giṅ
M. Dudging



510 T. Spyan-gi-mgo-can
M. J̌anggi gučan

2

THE NARTHANG PANTHEON

1. ĀDI-KALYĀṆA DEITIES

511 Rgyal-tshab-rje

512 Tsoṅ-kha-pa
T. Rje rin-po-che

513 Mkhas-grub-rje

གཅིག་པོད་

རྒྱལ་ཚབ་རྗེ་

རྗེ་རིན་པོ་ཆེ

མཁས་གྲུབ་རྗེ་

514 White Tārā of Atiśa
Ārya (Atiśa)-krama Sita Tārā
T. Jo-lugs sgrol dkar

515 White Tārā of Bari
Bari-lugs Sita Tārā
T. Sgrol dkar Ba-riḥi-lugs

516 White Tārā of Gñan
Gñan-lugs Sita Tārā
T. Gñan-lugs sgrol dkar

	514	515	516
རི་ནུབ་ཀྱི་ / གཅིག	ཇོ་ལུགས་སྒྲོལ་དཀར་	སྒྲོལ་དཀར་བ་རིའི་ལུགས	གཉན་ལུགས་སྒྲོལ་དཀར

517 White Tāra of Vanaratna
Vanaratna-krama Sita Tārā
T. Nags-rin-lugs-kyi sgrol dkar
Taranātha 263, Cordier 3.121, 207
Blue Annals 797, 1018

518 White Sarasvatī
Sita Sarasvatī
T. Dbyaṅs-can-ma dkar-mo

519 Ṣaḍaṅga Tārā of Gñan
T. Gñan sgrol yan-lag-drug-pa

517	518	519
ནགས་རིན་ལུགས་ཀྱི་སྒྲོལ་དཀར	དབྱངས་ཅན་མ་དཀར་མོ	གཉན་སྒྲོལ་ཡན་ལག་དྲུག་པ

Three Red Deities (520-522)

520 Kurukullā
T. Ku-ru-kulle

521 Red Kāmarāja
Rakta Kāmarāja
T. Ḥdod-rgyal dmar-po

522 Great Red Gaṇapati
Mahārakta Gaṇapati
T. Tshogs-bdag dmar-chen

	520	521	522
[illegible]	 ཀུ་རུ་ཀུལླེ	 འདོད་རྒྱལ་དམར་པོ	 ཚོགས་བདག་དམར་ཆེན
[illegible]	[illegible]	[illegible]	[illegible]

2. VĪTARĀGA TATHĀGATAS

523 Yellow Vajrasattva
Pīta Vajrasattva
T. Rdo-rje-sems-dpaḥ ser-po

524 Vajrāsana-Muni with His two disciples (triad)
T. Thub-pa rdo-rje-gdan-pa gtso-ḥkhor-gsum
(gtso = Master, ḥkhor = disciples)

525 Trisamaya-vyūha Muni with four deities (pentad)
T. Thub-pa dam-tshig-gsum-bkod
Cf. Cordier 2.298, 3.268

Lord Śākyamuni and the Eighteen Arhats (526-544)

526 Lord Śākyamuni
Munīndra
T. Thub-dbaṅ

527 Aṅgaja
T. Yan-lag-ḥbyuṅ

528 Ajita
T. Ma-pham-pa



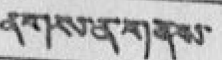


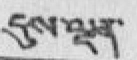


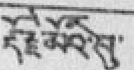
529 Vanavāsin
T. Nags-na-gnas

530 Kālika
T. Dus-ldan

531 Vajrīputra
T. Rdo-rje-moḥi-bu







ལོམ་བརྟན་པའི་ཧྲཱི	ཨོཾ	ཤུག་ཝ། །འཕགས
པ་གནས་བརྟན	ཨཱཿ	ནགས་ལ་གནས། །
དགྲ་བཅོམ་སྐྱོང	ཧཱུཾ	ངང་བཞི་བརྒྱ་ལ་
བསྐོར། །ལྷོགས	སྭཱ	རྟོས་རྡ་ཡབ་འཛིན་
ཕྱག་འཚལ། །བློ་	ཧཱ	མའི་སྐུ་ཆེ་བརྟན་པ
དང་། །བསྟན་པ་		རྒྱས་པར་བྱིན་གྱིས
རློབས། །ཨོཾ་ས་པྲ་ཏེ		བྲ་བརྡེ་ཡེ་སྭཱ་ཧཱ། ཨཏྲ་ཡོཾ།

འཛམ་བུའི་གླིང་	ཨོཾ	གི་ཝ་དཔལ་གླིང་ན། །
འཕགས་པ་གནས་	ཨཱཿ	བརྟན་དུས་ལྡན་
ནི། །དགྲ་བཅོམ་	ཧཱུཾ	སྟོང་དང་ཆིག་
བརྒྱ་བསྐོར། །	སྭཱ	གསེར་གྱི་སྐོར་
འཛིན་ཕྱག་འཚལ།	ཧཱ	།བློ་མའི་སྐུ་ཆེ་
བརྟན་པ་དང་།		།བསྟན་པ་རྒྱ་ལ་
ཤར་བྱིན་གྱིས་བརླབས།		།ཤ་ཝ་མ་ཧྲ་ཡེ། །

སིང་ག་ལ་ཡི་གླིང་	ཨོཾ	ནའི། །གནས་བརྟན་
རྡོ་རྗེ་མོ་ཡི་བུ། །	ཨཱཿ	དགྲ་བཅོམ་སྟོང་...
ཕྲག་གཅིག་གིས	ཧཱུཾ	བསྐོར། །སྲིགས་
མཛེས་བ་ཛ་ཡབ་	སྭཱ	འཛིན་ཕྱག་འཚལ། །
བླ་མའི་སྐུ་ཆེ་བརྟན	ཧཱ	པ་དང་། །བསྟན་པ་
རྒྱས་པར་བྱིན་		གྱིས་རློབས། །
ཨོཾ་སུ་པྲ་ཏེ་བཛྲ་པུ		ཡེ་སྭཱ་ཧཱ། །ཨཏྲ་ཡོཾ། །

532 Bhadra
T. Bzaṅ-po

བཟང་པོ།

533 Kanakavatsa
T. Gser-beḥu

གསེར་བེའུ།

534 Kanaka-bharadvāja
T. Bha-ra-dhva-dza-gser-can

བྷ་ར་དྷྭ་ཛ་གསེར་ཅན།

535 Bakula
T. Ba-ku-la

བ་ཀུ་ལ

536 Rāhula
T. Sgra-gcan-ḥdzin

སྒྲ་གཅན་འཛིན

537 Cūḍapanthaka
T. Lam-phran-bstan

ལམ་ཕྲན་བསྟན

538 Piṇḍola-bharadvāja
T. Bha-ra-dhva-dza-bsod-sñoms-len

539 Panthaka
T. Lam-bstan

540 Nāgasena
T. Kluḥi-sde

538	539	540
བྷ་ར་དྷྭ་ཛ་བསོད་སྙོམས་ལེན།	ལམ་བསྟན།	ཀླུའི་སྡེ།
ཤར་གྱི་ལུས་འཕ ཨོཾ ཕགས་པ་གླིང་ན་ནི།།	ལྷག་གནས་སུ་སྐུ ཨོཾ ཙ་ག་སུམ་ན། །	རི་ཡི་རྒྱལ་པོ ཨོཾ ངེས་འཕངས་ལ། །
བྷ་ར་དྷྭ་ཛ་བསོད ཨཱཿ སྙོམས་ལེན། །	འཕགས་པ་བཀའ ཨཱཿ ལ་བསྟན་ལམ…	འཕགས… ཨཱཿ ནས་བརྟན་ཀླུ་ཡི…
དགྲ་བཅོམ་སྐྱོང ཧཱུྃ ཕྱག་གཅིག་གིས	བསྟན་ནི། །དགྲ་བ ཧཱུྃ ཚོམ་ཆེན་པོ་དགུ…	སྡེ། །དགྲ་བཅོམ ཧཱུྃ སྟོང་དང་ཉིས་བརྒྱ
བསྒོས། །གླེགས བཛྲ བམ་ལྷུང་བཟེད	བཅུས་བསྐོར། ། བཛྲ གྲོགས་བམ་ཚོས	བསྐོར། །ཁྲུམ་པ བཛྲ འཁར་གསེལ…
འཛིན་ཕྱག་འཚ གུ ལ། །ལྷ་མའི་སྐུ	འཆད་མཛད་ཕྱུ གུ གའཚལ། །ཕྱི	འཛིན་ཕྱག་འཚ གུ ལ། །ལྷ་མའི་སྐུ་ཚེ
ཚེ་བརྟན་པ་དང་།། རུ བསྟན་པ་རྒྱས་པར	མའི་སྐུ་ཚེ་བརྟ རུ པ་དང་། །བསྟན	བརྟན་པ་དང་། ། རུ བསྟན་པ་རྒྱས་པར
བྱིན་གྱིས་བརློབས།། བར་མཛད་པ། །	པ་རྒྱས་པར་བྱིན	བྱིན་བརློབས། །	བྱིན་གྱིས་བརློབས།	ཨོཾ་ཨཱ་ཧཱུྃ་བཛྲ་གུ་རུ་ཡེ་སྭཱ་ཧཱ

541 Gopaka
T. Sbed-byed

སྦེད་བྱེད

542 Abheda
T. Mi-phyed

མི་ཕྱེད

543 Upāsaka Dharma
T. Dge-bsñen Dharma

དགེ་བསྙེན་དྷརྨ

Four Lokapālas (545-548)

544 Hva-śaṅ	545 Dhṛtarāṣṭra T. Yul-ḥkhor-bsruṅ	546 Virūḍhaka T. Ḥphags-skyes-po
		
ཧྭ་ཤང་	ཡུལ་འཁོར་བསྲུང་	འཕགས་སྐྱེས་པོ་
སངས་རྒྱས་གཞན ཨོཾ ལས་རྟེན་འབྲེལ་དང མཚམས། །སྤྲུལ་དུས ཧཱུཾ ཧྭ་ཤང་གི་སྤྲིན་'' བདག་ཞུས། །ཀཱ་ལུ ཧྲཱིཿ ང་གི་བདུད་རྩི་སྤྱང ར་ཡིས། །བདེ་ཆེ ཨཱཿ མཐོང་རྣ་ཤང་ལ ཕྱག་འཚལ། ། ཧ་ དུས་ཀྱི་མཐར་'' ཡང་བསྟན་པ ཧོ མཆོག །ཁྲིགས བརྟན་རྒྱས་པའི སྤྲིན་བདག་མཛོད།།	རྒྱལ་པོ་ཆེན་པོ ཨོཾ དཔལ་ལྡན་པ། །མ ཧཱ་ར་མདོག་སྐྱུ ཧཱུཾ ཟས་པི་ཕུ་འཛིན་ཏ།། དྲི་ཟའི་ཚོགས་ལ ཧྲཱིཿ དབང་བསྒྱུར་བའི།། ཡུལ་འཁོར་བསྲུང ལ་ཕྱག་འཚལ་ ལོ། །དྲི་ཟའི་སྐུ་ཆེ ཨཱཿ དགྲ་བ་དང། ། ཏྲསྟན་བརྒྱས་པ ཧོ ཞི་འཕྲིན་ལས་མཛོད། ཨོཾ་ཤུ་ཕྲ་ཏྲི་རཥྚ ཡེ་སྭཱ་ཧཱ། མ་ཏྲ་ལཾ།།	དཔའ་བོ་ཆེན་པོ ཨོཾ སྟོབས་པོ་ཆེ། ། ཀླུ་མདོག་སྔོན་པོ ཧཱུཾ རལ་གྲི་འཛིན། ། ཀླུ་ཡུལ་ནུ་མཆོག་ས ཧྲཱིཿ ལ་དབང་བསྒྱུར་བའི འཕགས་སྐྱེས་པོ ལ་ཕྱག་འཚལ་ལོ།། བླ་མའི་སྐུ་ཚེ ཨཱཿ བརྟན་པ་དང་། ། ཏྲསྟན་བརྒྱས་པ ཧོ ཞི་འཕྲིན་ལས་མཛོད།། ཨོཾ་ཝི་རཱུ་ཌྷ་ཀ ཡེ་སྭཱ་ཧཱ། ཨ་ཏྲ་ལཾ།།

547 Virūpākṣa
T. Mig-mi-bzaṅ

548 Vaiśravaṇa
T. Rnam-thos-sras

549 Śākyamuni as one of the four Bkaḥ-gdams deities
T. Bkaḥ-gdams lha-bzhiḥi naṅ-gi Śākya-thub-pa

མིག་མི་བཟང

རྣམ་ཐོས་སྲས

བཀའ་གདམས་ལྷ་བཞིའི་ནང་གི་ཤཱཀྱ་ཐུབ་པ

Bhaiṣajyaguru and his retinue (550-558)

550 Candravairocana
T. Zla-ltar-snaṅ-byed
Cf. BEFEO 3.35

551 Bhaiṣajyaguru [dhāraṇī adds Vaiḍūryaprabharāja]
T. Sman-bla

552 Sūryavairocana
T. Ñi-ltar-snaṅ-byed

ཟླ་ལྟར་སྣང་བྱེད

སྨན་བླ

ཉི་ལྟར་སྣང་བྱེད

553 Dharmakīrtisāgara [dhāraṇī adds ghoṣa]
T. Chos-bsgrags-rgya-mtsho

ཆོས་བསྒྲགས་རྒྱ་མཚོ

554 Abhijñarāja
T. Mṅon-mkhyen-rgyal-po

མངོན་མཁྱེན་རྒྱལ་པོ

555 Aśokottama [dhāraṇī adds -śrī]
T. Mya-ṅan-med-mchog

མྱ་ངན་མེད་མཆོག

556 Ratnacandra [dhāraṇī gives the longer name]
T. Rin-chen-zla-ba

557 Suvarṇabhadravimala [dhāraṇī adds ratna-prabhāsa-vrata]
T. Gser-bzaṅ-dri-med

558 Sunāman [dhāraṇī gives the longer name]
T. Mtshan-legs

རིན་ཆེན་ཟླ་བ་

གསེར་བཟང་དྲི་མེད

མཚན་ལེགས

559 Anucara Maitreya,
Anucara Nīvaraṇa-viṣkambhin
T. Ḥkhor Byams-pa Sgrib-sel

འཁོར་ བྱམས་པ་ སྒྲིབ་སེལ

560 Nāgeśvararāja
T. Klu-dbaṅ-rgyal-po
Cf. Cordier 3.66

ཀླུ་དབང་རྒྱལ་པོ་

561 Anucara Mañjuśrī
Anucara Avalokiteśvara
T. Ḥkhor Ḥjam-dpal Spyan-ras-gzigs

འཁོར་འཇམ་དཔལ་ སྤྱན་རས་གཟིགས་

3. MAIN DEITIES OF THE MAṆḌALA

ཞེང་འཕྱང་ བཅུ་བདུན་	562 Mañjuvajra Guhyasamāja T. Gsaṅ-ḥdus ḥjam-rdor	563 Sahaja Guhyasamāja T. Gsaṅ-ḥdus lhan-skyes	564 Mahāmāya T. Ma-hā-ma-ya
	 གསང་འདུས་འཇམ་རྡོར	 གསང་འདུས་ལྷན་སྐྱེས	 མ་ཧཱ་མ་ཡ
	ཨོཾ་ཨཱཿམཾ་ཧཱུྃ། ཨོཾ ཨོཾ་ཨཱཿམཾ་ཧཱུྃ ཨོཾ་ཨཱཿམཾ་ཧཱུྃ། ཨཱཿ ཡེ་དྷརྨཱ་ཧེ་ཏུ་ པྲ་བྷ་ཝཱ་ཧེ ཧཱུྃ ཏུན་ཏེ་ཥཱཾ་ཏ་ཐཱ་ ག་ཏོ་ཧྱ་བ་དཏ སྭཱ ཏེ་ཥཱཾ་ཙ་ཡོ་ནི རོ་དྷ་ཨེ་ཝཾ བཱ་དཱི་མ་ཧཱ་ ཤྲ་མ་ཎཿ ཧཱ ཨོཾ་སུ་པྲ་ཏི ཥྛ་བཛྲ་ཡེ སྭཱ་ཧཱ། མངྒ་ལཾ།	ཨོཾ་ཨཱཿབཛྲ་དྷྲྀ ཨོཾ ཀ་ཧཱུྃ་ཧཱུྃ་སྭཱ་ཧཱ། ཨོཾ་ཨཱཿབཛྲ་དྷ ཨཱཿ ཏྲི་བྷྲ་རི་ཧཱུྃ་སྭཱ ཧཱ། ཡེ་དྷརྨཱ་ཧེ ཧཱུྃ ཏུ་པྲ་བྷ་ཝཱ་ཧེ ཏུན་ཏེ་ཥཱཾ་ཏ་ཐཱ སྭཱ ག་ཏོ་ཧྱ་བ་དཏ། ཏེ་ཥཱཾ་ཙ་ཡོ ནི་རོ་དྷ་ཨེ ཝཾ་བཱ་དཱི་མ ཧཱ ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།	ཨོཾ་ཨཱཿཧྲཱིཿཧཱུྃ། ཨོཾ ཨོཾ་ཨཱཿཨཾ་ཧཱུྃ། ཡེ་དྷརྨཱ་ཧེ་ཏུ ཨཱཿ པྲ་བྷ་ཝཱ་ཧེ ཏུན་ཏེ་ཥཱཾ་ཏ་ཐཱ ཧཱུྃ ག་ཏོ་ཧྱ་བ དཏ། ཏེ་ཥཱཾ་ཙ སྭཱ ཡོ་ནི་རོ་དྷ ཨེ་ཝཾ་བཱ་དཱི མ་ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ ཧཱ བཛྲ་ཡེ་སྭཱ་ཧཱ། ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།

Six Kavaca-vîras, T. Go-chaḥi dpaḥ-bo drug, 566-571

565 Sahaja Saṁvara
T. Bde-mchog-lhan-skyes
Cf. Cordier 2.35, 40, 3.268

བདེ་མཆོག་ལྷན་སྐྱེས

ཨོཾ་ཧྲཱིཿ ཧ་ཧ ཨོཾ་ཧཱུྃ་ཧཱུྃ་ཕཊ།
ཡེ་དྷརྨཱ་ཧེ་ཏུ ཨཿ པྲ་བྷ་ཝཱ་ཧེ
ཏུནྟེ་ཥཱན་ཏ་ཐཱ ཧཱུྃ ག་ཏོ་ཧྱ་ཝ
དཏ྄། ཏེ་ཥཱཉྩ་ སྭཱ ཡོ་ནི་རོ་དྷ
ཨེ་ཝཾ་ཝཱ་དཱི ཧཱ མ་ཧཱ་ཤྲ་མ་ཎཿ
ཨོཾ་སུ་པྲ་ཏིཥྛ་ བཛྲ་ཡེ་སྭཱ་ཧཱ།

566 Kavaca-Vajrasattva
T. Go-chaḥi-rdo-rje-sems-dpaḥ

གོ་ཆའི་རྡོ་རྗེ་སེམས་དཔའ

ཨོཾ་ཀ། ཨོཾ་ཀ། ཨོཾ་ཨོཾ་ཀ། ཨོཾ་ཀ།
ཡེ་དྷརྨཱ་ཧེ་ཏུ ཨཿ པྲ་བྷ་ཝཱ་ཧེ
ཏུནྟེ་ཥཱན་ཏ་ཐཱ ཧཱུྃ ག་ཏོ་ཧྱ་ཝ
དཏ྄། ཏེ་ཥཱཉྩ་ཡོ སྭཱ ནི་རོ་དྷ་ཨེ
ཝཾ་ཝཱ་དཱི་མ ཧཱ ཧཱ་ཤྲ་མ་ཎཿ
ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།

567 Kavaca-Vairocana
T. Go-chaḥi-rnam-snaṅ

གོ་ཆའི་རྣམ་སྣང

ནམཿཀྲི་ཎམ ཨོཾ་ཀྲི་ཎམ་ཀྲི།
ཡེ་དྷརྨཱ་ཧེ་ཏུ ཨཿ པྲ་བྷ་ཝཱ་ཧེ
ཏུནྟེ་ཥཱན་ཏ་ཐཱ ཧཱུྃ ག་ཏོ་ཧྱ་ཝ
དཏ྄། ཏེ་ཥཱཉྩ་ སྭཱ ཡོ་ནི་རོ་དྷ
ཨེ་ཝཾ་ཝཱ་དཱི ཧཱ མ་ཧཱ་ཤྲ་མ་ཎཿ
ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།

568 Kavaca-Padmanarteśvara
T. Go-chaḥi-padma-gar-dbaṅ

གོ་ཆའི་པདྨ་གར་དབང

569 Kavaca Kṛṣṇa Heruka
T. Go-chaḥi-he-ru-ka nag-po

གོ་ཆའི་ཧེ་རུ་ཀ་ནག་པོ

570 Kavaca-Vajrasūrya
T. Go-chaḥi-rdo-rje-ñi-ma

གོ་ཆའི་རྡོ་རྗེ་ཉི་མ

Six Kavaca-yoginīs,* T. Go-chaḥi dpaḥ-mo drug, 572-577

571 Kavaca-Paramāśva T. Go-chaḥi-rta-mchog	572 Kavaca-Vajravārāhī T. Go-chaḥi-rdo-rje-phag-mo	573 Kavaca-Yāminī T. Go-chaḥi-gśin-rje-ma
 གོ་ཆའི་རྟ་མཆོག	 གོ་ཆའི་རྡོ་རྗེ་ཕག་མོ	 གོ་ཆའི་གཤིན་རྗེ་མ
ཕཊ་ ཧཱཾ། ཕཊ་ ཨོཾ་ ཧཱཾ། ཕཊ་ཧཱཾ། ཡེ་དྷརྨཱ་ཧེ་ཏུ་ པྲ་བྷ་ཝཱ་ཧེ་ ཏུནྟེ་ཥཱན་ཏ་ཐཱ་ག་ཏོ་ཧྱ་ཝ་ དཏ྄། ཏེ་ཥཱཉྩ་ཡོ་ ནི་རོ་དྷ་ཨེ་ ཝཾ་ ཝཱ་དཱི་ མ་ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ་ བཛྲ་ཡེ་སྭཱ་ཧཱ།	ཨོཾ་བཾ། ཨོཾ་ ཨོཾ་ བཾ། ཨོཾ་བཾ། ཡེ་དྷརྨཱ་ཧེ་ཏུ་ པྲ་བྷ་ཝཱ་ཧེ་ ཏུནྟེ་ཥཱན་ཏ་ཐཱ་ག་ཏོ་ཧྱ་ཝ་ དཏ྄། ཏེ་ཥཱཉྩ་ཡོ་ ནི་རོ་དྷ་ཨེ་ ཝཾ་ ཝཱ་དཱི་ མ་ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ་ བཛྲ་ཡེ་སྭཱ་ཧཱ།	ཧཱ་ཡོཾ། ཧཱཾ་ ཨོཾ་ ཡོཾ། ཧཱཾ་ཡོཾ། ཡེ་དྷརྨཱ་ཧེ་ཏུ་ པྲ་བྷ་ཝཱ་ཧེ་ ཏུནྟེ་ཥཱན་ཏ་ཐཱ་ག་ཏོ་ཧྱ་ཝ་དཏ྄། ཏེ་ཥཱཉྩ་ཡོ་ ནི་རོ་དྷ་ཨེ་ཝཾ་ ཝཱ་དཱི་མ་ཧཱ་ ཤྲ་མ་ཎཿ ཨོཾ་ སུ་པྲ་ཏིཥྛ་ བཛྲ་ཡེ་སྭཱ་ཧཱ།།

*These six goddesses are mentioned in the Hastapūjā-vidhi (Sādhanamālā p.498-500). Sādhanamālā has *Vajravārāhīṁ yoginī-cakra-nāyikām* in the opening maṅgalācaraṇa stanza, whence we have translated *dpaḥ-mo* as *yoginī*.

574 Kavaca-Mohinī
T. Go-chaḥi-rmoṅs-byed-ma



ཀོ་ཆའི་རྨོངས་བྱེད་མ

ཧྲཱིཿ མོཾ། ཧྲཱི ཨཾ མོཾ ཧྲཱི མོཾ།
ཡེ་དྷརྨཱ་ཧེ ཧཱུཾ ཏུ་པྲ་བྷ་ཝཱ
ཧེ་ཏུནྟེ་ཥཱན྄ ཧྲཱུཾ ཏ་ཐཱ་ག་ཏོ་ཧྱ
ཝ་དཏ྄། ཏེ་ཥཱཉྩ སྭཱ ཡོ་ནི་རོ
དྷ་ ཨེ་ཝཾ་ཝཱ་དཱི ཧ མ་ཧཱ་ཤྲ་མ་ཎཿ
ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།

575 Kavaca-Santrāsinī
T. Go-chaḥi-skrag-byed-ma



གོ་ཆའི་སྐྲག་བྱེད་མ

ཧྲཱུཾ་ཧྲཱུཾ། ཧྲཱུཾ ཨཾ ཧྲཱུཾ། ཧྲཱུཾ་ཧྲཱུཾ།
ཡེ་དྷརྨཱ་ཧེ ཨཱཿ ཏུ་པྲ་བྷ་ཝཱ
ཧེ་ཏུནྟེ་ཥཱན྄ ཧྲཱུཾ ཏ་ཐཱ་ག་ཏོ་ཧྱ
ཝ་དཏ྄། ཏེ་ཥཱཉྩ སྭཱ ཡོ་ནི་རོ་དྷ
ཨེ་ཝཾ་ཝཱ་དཱི ཧ མ་ཧཱ་ཤྲ་མ་ཎཿ
ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།

576 Kavaca-Sañcālinī
T. Go-chaḥi-bskyed-byed-ma



གོ་ཆའི་བསྐྱེད་བྱེད་མ

ཧཱི་ཧཱི། ཧཱི ཨཾ ཧཱི། ཧཱི་ཧཱི།
ཡེ་དྷརྨཱ་ཧེ་ཏུ ཨཿ པྲ་བྷ་ཝཱ་ཧེ
ཏུནྟེ་ཥཱན྄ ཧྲཱུཾ ཏ་ཐཱ་ག་ཏོ་ཧྱ
ཝ་དཏ྄ ཏེ་ཥཱཉྩ སྭཱ ཡོ་ནི་རོ་དྷ
ཨེ་ཝཾ་ཝཱ་དཱི ཧ མ་ཧཱ་ཤྲ་མ་ཎཿ
ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།

577 Kavaca-Caṇḍikā
T. Go-chaḥi-tsaṇḍi-ka

578 White Śaṁvara
Sita Śaṁvara
T. Bde-mchog dkar-po

579 White Śaṁvara for Prolongation of Life
Āyuḥsādhana Sita Śaṁvara
T. Bde-mchog dkar-po tshe-sgrub

577	578	579
གོ་ཆའི་ཙཎྜི་ཀ	བདེ་མཆོག་དཀར་པོ	བདེ་མཆོག་དཀར་པོ་ཚེ་སྒྲུབ

580 Seven-syllabled Lokeśvara of Mitra-yogin
[Mitra-krama] Saptākṣara Lokeśvara
T. Ḥjig-rten-dbaṅ-phyug yi-ge-bdun-pa [mi-traḥi-lugs]
Cf. Cordier 2.197 (the author of the sādhana is Mitra-yogin)

581 Sahaja Hevajra
T. Kyai-rdor lhan-skyes
Cf. Cordier 3.268

582 Sahaja Kālacakra
T. Dus-ḥkhor lhan-skyes

583 Vajravega
T. Rdo-rje-śugs

584 Red Yamāri
Raktāri/Rakta Yamāri
T. Gśed dmar

585 Saṁkṣipta Bhairava
T. Ḥjigs-byed bsdus-pa

རྡོ་རྗེ་ཤུགས	གཤེད་དམར	འཇིགས་བྱེད་བསྡུས་པ

4. VAJRAVĀRĀHĪ

586 Dpyal-lugs Vajravārāhī
T. Dpyal-lugs rdo-rje-phag-mo

587 Nāro[=Nāḍī] ḍākinī
T. Nā-ro-mkhaḥ-spyod
Cf. Cordier 3.269

588 Maitrī-ḍākinī
T. Mai-tri-mkhaḥ-spyod

དཔྱལ་ལུགས་རྡོ་རྗེ་ཕག་མོ།	ན་རོ་མཁའ་སྤྱོད།	མཻ་ཏྲི་མཁའ་སྤྱོད།

589 [Vārāhī] Indra-ḍākinī
T. [Phag-mo zhal-gñis-ma]
indra-mkhaḥ-spyod

590 Arthasādhana Vārāhī
T. Phag-mo don-grub

591 Chinnamuṇḍā [Vajravārāhī]
T. [Rdo-rje-phag-mo] dbu-bcad-ma
Cf. Cordier 2.56-57, 3.117, 269

	589	590	591
	ཨིནྡྲ་མཁའ་སྤྱོད།	ཕག་མོ་དོན་གྲུབ	དབུ་བཅད་མ

592 Vajrapraṇavā
T. Rdo-rje-rab-sṅags-ma



593 Vairocanī
T. Rnam-snaṅ-ma



594 Ūrdhvapādī Vārāhī
T. Phag-mo gnam-zhabs-ma



595 Kūrmapādī Vārāhī
T. Phag-mo Kurma-pā-dī

596 Vajravārāhī of Śrīdhara the brāhmaṇa
brāhmaṇa-Śrīdhara-krama Vajravārāhī
T. Bram-ze Dpal-ḥdzin lugs-kyi rdo-rje-phag-mo
Cf. Tāranātha 258

597 Nāḍī-ḍākinī
T. Nā-ro-mkhaḥ-spyod
It is extra, as indicated by the xylograph (*ḥdi lhag*)

598 Sahaja Go-bzlog
T. Go-bzlog lhan-skyes

Nine-deity Kālī Kruddha Vārāhī (599-607)
599 Black Angry Vārāhī
Kālī Kruddha Vārāhī
T. Phag-mo khros nag

600 Vajraḍākinī [in the east]
T. Rdo-rje-mkhaḥ-ḥgro-ma

གོ་བཟློག་ལྷན་སྐྱེས

ཕག་མོ་ཁྲོས་ནག

རྡོ་རྗེ་མཁའ་འགྲོ་མ

601 Ratnaḍākinī in the south
T. Lho Rin-chen-mkhaḥ-ḥgro-ma

602 Padmaḍākinī in the west
T. Nub Padma-mkhaḥ-ḥgro-ma

603 Karmaḍākinī in the north
T. Byaṅ Las-kyi-mkhaḥ-ḥgro-ma

ལྷོ་རིན་ཆེན་མཁའ་འགྲོ་མ།

ནུབ་པདྨ་མཁའ་འགྲོ་མ།

བྱང་ལས་ཀྱི་མཁའ་འགྲོ་མ།

604 Samayaḍākinī
T. Dam-tshig-mkhaḥ-ḥgro

605 Viśvaḍākinī
T. Sna-tshogs-mkhaḥ-ḥgro

606 Sarvaḍākinī
T. Thams-cad-mkhaḥ-ḥgro

རིམ་འབྱུང

སོ་གཅིག

དམ་ཚིག་མཁའ་འགྲོ

ཨོཾ་ས་མ་ཡ་ ཨོཾ་ ཌཱ་ཀི་ནཱི་ཧཱུྃ་ཕཊ་
སྭཱ་ཧཱ། ཡེ་དྷ ཨཱཿ རྨཱ་ཧེ་ཏུ་པྲ་བྷ
ཝཱ་ཧེ་ཏུནྟེ ཧཱུྃ ཥཱན་ཏ་ཐཱ་ག
ཏོ་ཧྱ་ཝ་ད སྭཱ ཏ། ཏེ་ཥཱཉྩ
ཡོ་ནི་རོ་དྷ ཧཱ ཨེ་ཝཾ་ཝཱ་དཱི
མ་ཧཱ་ཤྲ་མ ཎཿ ཨོཾ་སུ
པྲ་ཏིཥྛ་བཛྲ་ ཡེ་སྭཱ་ཧཱ།།

སྣ་ཚོགས་མཁའ་འགྲོ

ཨོཾ་བི་ཤྭ་ཌཱ་ ཨོཾ་ ཀི་ནཱི་ཧཱུྃ་ཕཊ་
སྭཱ་ཧཱ། ཡེ་དྷ ཨཱཿ རྨཱ་ཧེ་ཏུ་པྲ་
བྷ་ཝཱ་ཧེ་ཏུ ཧཱུྃ ནྟེ་ཥཱན་ཏ་ཐཱ་
ག་ཏོ་ཧྱ་ཝ་ སྭཱ དཏ། ཏེ་ཥཱཉྩ
ཡོ་ནི་རོ་དྷ ཧཱ ཨེ་ཝཾ་ཝཱ་དཱི
མ་ཧཱ་ཤྲ་མ ཎཿ ཨོཾ་སུ
པྲ་ཏིཥྛ་བཛྲ་ ཡེ་སྭཱ་ཧཱ། མངྒལཾ

ཐམས་ཅད་མཁའ་འགྲོ

ཨོཾ་ས་རྦ་ཌཱ་ཀི ཨོཾ་ ནཱི་ཧཱུྃ་ཕཊ་སྭཱ་ཧཱ
ཡེ་དྷརྨཱ་ཧེ་ཏུ་ ཨཱཿ པྲ་བྷ་ཝཱ་ཧེ་
ཏུནྟེ་ཥཱན་ཏ་ཐཱ ཧཱུྃ ག་ཏོ་ཧྱ་ཝ་
དཏ། ཏེ་ཥཱཉྩ སྭཱ ཡོ་ནི་རོ་དྷ་
ཨེ་ཝཾ་ཝཱ་དཱི ཧཱ མ་ཧཱ་ཤྲ་མ་ཎཿ
ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།
ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།

607 Lokaḍākinī
T. Ḥjig-rten-mkhaḥ-ḥgro

608 Prajñālokakṛtya Sita Vārāhī
T. Phag dkar śes-rab-gsal-byed
Cf. Cordier 2.60, 3.118

609 [Yig-rñiṅ-lugs] Prajñālokakṛtya Sita Vārāhī
T. Phag dkar śes-rab-gsal-byed [yig-rñiṅ-lugs]

འཇིག་རྟེན་མཁའ་འགྲོ

5. AVALOKITEŚVARA

610 Maṇidhārin
T. Nor-bu-ḥdzin-pa

611 Six-syllabled Avalokiteśvara of Atiśa
Ārya-[Atiśa]-krama Ṣaḍakṣara Avalokiteśvara
T. Spyan-ras gzigs yi-ge-drug-pa jo-lugs

612 Ṣaḍakṣarī
T. Yi-ge-drug-ma
Cf. Cordier 3.22

610	611	612
ནོར་བུ་འཛིན་པ་	སྤྱན་རས་གཟིགས་ཡི་གེ་དྲུག་པ་ཇོ་བོ་ལུགས།	ཡི་གེ་དྲུག་མ་

613 Avalokiteśvara from the four Bkaḥ-gdams deities
T. Bkaḥ-gdams-lha-bzhiḥi naṅ-gi spyan-ras-gzigs

614 Eleven-headed Avalokiteśvara of Lakṣmī
Lakṣmī-krama Ekādaśamukha Avalokiteśvara
T. Spyan-ras-gzigs bcu-gcig-zhal dpal-moḥi-lugs
On Lakṣmī bhikṣuṇī see Blue Annals 1007, 1018, 1044

615 The 5-deity Amoghapāśa of Ba-ri
Ba-ri-lugs Pañcātmaka Amoghapāśa
T. Don-zhags lha-lṅa Ba-ri-lugs

616 Attendant Red Amoghapāśa and Hayagrīva Anucara Rakta Amoghapāśa and Hayagrīva T. ḥkhor Don-zhags dmar-po Rta-mgrin	617 Yellow Amoghapāśa Pīta Amoghapāśa T. Don-zhags ser-po	618 Attendant Bhṛkuṭī and Ekajaṭā Anucarā Bhṛkuṭī and Ekajaṭā T. ḥkhor Khro-gñer-can-ma Ral-gcig-ma
འཁོར་དོན་ཞགས་དམར་པོ་ རྟ་མགྲིན	དོན་ཞགས་སེར་པོ	འཁོར་ཁྲོ་གཉེར་ཅན་མ རལ་གཅིག་མ

Five-deity Amoghapāśa (619-621)

619 Attendant Tārā and Sudhana
Anucarā Tārā and Sudhana kumāra
T. hkhor Sgrol-ma Nor-bzaṅ gzhon-nu

620 Amoghapāśa of Śākyaśrī, the great paṇḍita of Kashmir
Kāśmīra-mahāpaṇḍita-krama [Pañcātmaka] Amoghapāśa
T. Don-zhags [lha-lṅa] kha-che-paṇ-chen-lugs
Tucci 1949:2.335

621 Attendant Hayagrīva and Bhṛkuṭī
Anucara Hayagrīva and Bhṛkuṭī
T. ḥkhor Rta-mgrin Khro-gñer-can-ma

622 Attendant Sudhana and Tārā
Anucara Sudhana and Tārā
T. ḥkhor Nor-bzaṅ   Sgrol-ma

623 Five-deity Khasarpaṇa
Avalokiteśvara
T. Spyan-ras-gzigs Kha-sarpa-ṇi
[lha-lṅa]

624 Attendant Bhṛkuṭī and Hayagrīva
Anucarā Bhṛkuṭī and Hayagrīva
T. ḥkhor Khro-gñer-can-ma Rta-mgrin







625 T. Spyan-ras-gzigs Sems-ñid-ṅal-gso
(repetition of ill.627 and
extra: *ḥdi lhag*)

626 Pañcātmaka Cintāmaṇi Avalokiteśvara
T. Spyan-ras-gzigs yid-bzhin-nor-bu
lha-lṅa
All the five deities are included in one
illustration

627 Cittaviśrāmaṇa Avalokiteśvara
T. Spyan-ras-gzigs sems-ñid-ṅal-gso

628 [Mitrayogi-krama] Guhyasādhana Lokeśvara
T. Ḥjig-rten-dbaṅ-phyug gsaṅ-sgrub [mi-tra-dzo-kiḥi-lugs]

629 Gaganarāja Avalokiteśvara
T. Spyan-ras-gzigs Nam-mkhaḥ-rgyal-po

630 Cintāmaṇicakra Avalokiteśvara
T. Spyan-ras-gzigs yid-bzhin-ḥkhor-lo

631 Eleven-headed Avalokiteśvara who saves from eight fears
Ekādaśamukha Aṣṭabhayatrāṇa
[Ārya Avalokiteśvara]
T. Bcu-gcig-zhal ḥjigs-pa-brgyad-skyobs

632 Avalokiteśvara who saves from fire
Agni-bhayatrāṇa
T. Meḥi-ḥjigs-skyobs

633 Avalokiteśvara who saves from water
Jala-bhayatrāṇa
T. Chuḥi-ḥjigs-skyobs

བཅུ་གཅིག་ཞལ་འཇིགས་པ་བརྒྱད་སྐྱོབས

མེའི་འཇིགས་སྐྱོབས

ཆུའི་འཇིགས་སྐྱོབས

634 Avalokiteśvara who saves from a lion
Siṁha-bhayatrāṇa
T. Seṅgeḥi-ḥjigs-skyobs



སེང་གེའི་འཇིགས་སྐྱོབས

635 Avalokiteśvara who saves from an elephant
Hasti-bhayatrāṇa
T. Glaṅ-poḥi-ḥjigs-skyobs



གླང་པོའི་འཇིགས་སྐྱོབས

636 Avalokiteśvara who saves from punishment
Daṇḍa-bhayatrāṇa
T. Chad-paḥi-ḥjigs-skyobs



ཆད་པའི་འཇིགས་སྐྱོབས

636 Avalokiteśvara who saves from a nāga
Nāga-bhayatrāṇa
T. Kluḥi-ḥjigs-skyobs

637 Avalokiteśvara who saves from a ḍāk(inī)
Ḍāk(inī)-bhayatrāṇa
T. Mkhaḥ-ḥgroḥi-ḥjigs-skyobs

638 Avalokiteśvara who saves from a thief
Cora-bhayatrāṇa
T. Mi-rgod-ḥjigs-skyobs

ཉིན་འབྱུང

ཞི་གཉིས


ཀླུའི་འཇིགས་སྐྱོབས


མཁའ་འགྲོའི་འཇིགས་སྐྱོབས


མི་རྒོད་འཇིགས་སྐྱོབས

639 Vajragarbha-[pramardin] Avalokiteśvara
T. Spyan-ras-gzigs rdo-rje-sñiṅ-po [rab-tu-ḥjoms-pa]
Cf. 360 Icons:83 (Vajragarbha-pramardin), Śikṣā-samuccaya 169 (Vajra-pramardin)

640 Siṁhanāda [Aryavalokiteśvara]
T. [Ḥphags-pa spyan-ras-gzigs] seṅge-sgra

641 Jinasāgara Avalokiteśvara
T. Spyan-ras-gzigs rgyal-ba-rgya-mtsho

སྤྱན་རས་གཟིགས་རྡོ་རྗེ་སྙིང་པོ་

སེང་སྒྲ།

སྤྱན་རས་གཟིགས་རྒྱལ་བ་རྒྱ་མཚོ་

6. TĀRĀ

642 Tārā from among the four Bkaḥ-gdams deities
T. Bkaḥ-gdams-lha-bzhiḥi naṅ-gi sgrol-ma

643 Green Tārā of the great paṇḍita Śākyaśrī from Kashmir
Kāśmīra-mahapaṇḍita-krama Śyāma Tārā
T. Sgrol ljaṅ kha-che-paṇ-chen-lugs

644 White Tārā of the great paṇḍita Śākyaśrī from Kashmir
Kaśmīra-mahāpaṇḍita-krama Sita Tārā
T. Sgrol dkar kha-che-paṇ-chen-lugs

645 Tārā who is pacified in the day and angry at night
Divāśanta-rātrikruddha Tārā
T. Sgrol-ma ñin-zhi mtshan-khro

སྒྲོལ་མ་ཉིན་ཞི་མཚན་ཁྲོ།

646 Pīṭhīśvarī Uḍḍiyāna-Tārā
T. Orgyan sgrol-ma gnas-kyi-dbaṅ-phyug-ma
Cf. Cordier 2.117, 3.268

ཨོ་རྒྱན་སྒྲོལ་མ་གནས་ཀྱི་དབང་ཕྱུག་མ།

647 Cintāmaṇi-Tārā
T. Sgrol-ma yid-bzhin-nor-bu
Cf. Cordier 3.73

སྒྲོལ་མ་ཡིད་བཞིན་ནོར་བུ།

648 Red Tārā of the Saskya sect
Sa-[skya]-lugs Rakta Tārā
T. Sgrol-ma dmar-mo sa-lugs

649 Wealth-bestowing Tārā
Dhanada Tārā
T. Sgrol-ma nor-sbyin-ma

650 Yellow Tārā
Pīta Tārā
T. Sgrol-ma ser-mo[gtso-ḥkhor-gsum]
Her attendants are Yellow Jambhala
and Vaiśravaṇa (651,652)

རིན་འབྱུང་ ཞེ་དྲུག ཞེ་བདུན ཞེ་བརྒྱད	སྒྲོལ་མ་དམར་མོ་ས་ལུགས	སྒྲོལ་མ་ནོར་སྦྱིན་མ	སྒྲོལ་མ་སེར་མོ

651 Yellow Jambhala
Pīta Jambhala
T. Dzambha-la ser-po

ཛམ་བྷ་ལ་སེར་པོ

652 Vaiśravaṇa
T. Rnam-thos-sras

རྣམ་ཐོས་སྲས

653 Svapnadeśaka Tārā
T. Rmi-lam-ston-paḥi sgrol-ma

རྨི་ལམ་སྟོན་པའི་སྒྲོལ་མ

Five-deity Tārā (654-658)

654 Pañcātmika Tārā
T. Sgrol-ma [lha-lṅa]

655 Pratisarā
T. So-sor-brañ-ma

656 Mārīci
T. Ḥod-zer-can-ma

654	655	656
སྒྲོལ་མ	སོ་སོར་འབྲང་མ	འོད་ཟེར་ཅན་མ

657 Attendant Vārāhī
Anucarā Vārāhī
T. Ḥkhor phag-mo

658 Attendant Ekajaṭā
Anucarā Ekajaṭā
T. Ḥkhor ral-gcig-ma

659 Eight-armed Tārā
Aṣṭabhuja Tārā
T. Phyag-brgyad sgrol-ma

འཁོར་ཕག་མོ

འཁོར་རལ་གཅིག་མ

ཕྱག་བརྒྱད་སྒྲོལ་མ

660 Bhaṭṭārikā Kapāla-Tārā
T. Rje-btsun-ma ka-pā-li-tā-rā

661 Ārya Cundā Tārā
T. Hphags-ma tsunda tā-rā

7. VAJRAPĀṆI

662 Śrī Ucārya Vajrapāṇi
T. Phyag-rdor u-tsā-rya (see introd.)

663 Blue-robed Vajrapāṇi
[Dhāraṇī-uddhṛta] Nilāmbaradhara Vajrapāṇi
T. Phyag-rdor gos-sṅon-can [gzuṅs-las byuṅ-ba]
Cf. Cordier 2.198-199

664 Vajrapāṇi of the Sa-skya sect
Sa-[skya]-lugs Vajrapāṇi
T. Phyag-rdor sa-lugs

665 Caṇḍa-mahāroṣaṇa Vajrapāṇi of Ras-chuṅ
Ras-chuṅ-lugs bsruṅ-baḥi-mkhar Caṇḍa-mahāroṣaṇa Vajrapāṇi
T. Phyag-rdor gtum-chen bsruṅ-baḥi mkhar ras-chuṅ-lugs
NW. 257

ཕྱག་རྡོར་གོས་སྔོན་ཅན

ཕྱག་རྡོར་ས་ལུགས

ཕྱག་རྡོར་གཏུམ་ཆེན་བསྲུང་བའི་མཁར་རས་ཆུང་ལུགས

666 Khra-thogs Caṇḍa Vajrapāṇi
T. Phyag-rdor gtum-po khra-thogs

667 Rakta Alpacaṇḍa Vajrapāṇi
T. Phyag-rdor gtum-chuṅ dmar-po
Ill. 665-667 form the gradation:
mahā-caṇḍa, caṇḍa, alpa-caṇḍa

668 Blue-robed Vajrapāṇi of Ḥgro-bzaṅ
Ḥgro-bzaṅ-lugs Nīlāmbaradhara Vajrapāṇi
T. Phyag-rdor gos-sṅon-can ḥgro-bzaṅ-lugs

	669 Kṛtāgāra Vajrapāṇi T. Phyag-rdor khaṅ-brtsegs	670 Bhūtaḍāmara Vajrapāṇi T. Phyag-rdor ḥbyuṅ-po-ḥdul-byed	671 Nava Bhūtaḍāmara Vajrapāṇi T. Phyag-rdor ḥbyuṅ-ḥdul-byed gsar-ma
རིས་འབྱུང་	ཕྱག་རྡོར་ཁང་བརྩེགས	ཕྱག་རྡོར་འབྱུང་པོ་འདུལ་བྱེད	ཕྱག་རྡོར་འབྱུང་པོ་འདུལ་བྱེད་གསར་མ
དཔེ་ཚན	ཨོཾ་ནྲྀ་ཡུ་ཁ་ར་ཏྣ་ར ཨོཾ བཛྲ་པཱ་ཎི་ཛྙཱ་ན་པ ཡཀྵི་སྭཱ་ཧཱ། ཡེ ཧཱུཾ རཀྵ་ནི་ཙ་པ་ཧ སྭཱ་ཧེ་ཙ་ཧེ་ཊ་ཧ སྭ་གོ་ཏྲ་ཀ་ར་ཀ། ཧེ་ཧ་ཀྵ་ཡོ་ན་ར་ཧ ཧཱུཾ ཨེ་ཡཾ་སྭ་དྲི་མ་ཧ ཕ་ཊ་ཧཿ ཨོཾ་ཤུ སྭཱ བྷྲཱི་ཊི་བཛྲ་ཡེ སྭཱ་ཧཱ། ཨོཾ་ཤུ་པྲ་ཏི ཧཱུཾ ཊི་བཛྲ་ཡེ་སྭཱ་ཧཱ། ཨོཾ་ཤུ་པྲ་ཏི་ཊི་བཛྲ ཡེ་སྭཱ་ཧཱ། བཟླས་པ།	ཧཱུཾ་བཛྲ་ཕཊ། ཧཱུཾ་ཕ ཨོཾ ཧྲཱི་པཊ། ཧཱུཾ་བཛྲ ཕཊ། ཡེ་ཧ་ར་སྭཱ་ཧེ ཧཱུཾ ཙ་པ་ཧ་སྭཱ་ཧེ་ཙ་ཧེ ཧ་ཧ་སྭཱ་ཀོ་ཏྲ ཧཱུཾ པ་ཏ། ཧེ་རུ་ཀྵ ཡོ་ཀི་ར་ཧ་ཨེ་ཡཾ སྭ་དྲི་མ་ཧ་ཕ་ཊ ཧཿ ཨོཾ་ཤུ་པྲ སྭཱ ཏི་ཊི་བཛྲ་ཡེ་སྭཱ་ ཧཱ། ཨོཾ་ཤུ་པྲ་ཏི་ཊི ཧཱུཾ བཛྲ་ཡེ་སྭཱ་ཧཱ། ཨོཾ་ཤུ་པྲ་ཏི་ཊི་བཛྲ ཡེ་སྭཱ་ཧཱ། བཟླས་པ།།	ཧཱུཾ་བཛྲ་ཕཊ། ཧཱུཾ་བཛྲ ཨོཾ ཕཊ། ཧཱུཾ་བཛྲ་ཕཊ། ཡེ་ཧ་ར་སྭཱ་ཧེ་ཙ་པ་ཧ་སྭཱ ཧཱུཾ ཧེ་ཙ་ཧེ་ཊ་ཧ་སྭ་གོ་ཏྲ ཀ་ར་ཏ། ཧེ་ཀྵ ཧཱུཾ ཡོ་ཀི་ར་ཧ་ཨེ་ཡཾ་སྭཱ དྲི་མ་ཧ་ཕ་ཊ་ཧཿ ཡེ་ཧ་ར་སྭཱ་ཧེ་ཙ་པ་ཧ སྭཱ་ཧེ་ཙ་ཧེ་ཊ་ཧ་སྭ་ སྭཱ གོ་ཏྲ་ཀ་ར་ཏ། ཧེ་ཀྵ ཡོ་ཀི་ར་ཧ་ཨེ་ཡཾ ཧཱུཾ སྭ་དྲི་མ་ཧ་ཕ་ཊ་ཧཿ ཨོཾ་ཤུ་པྲ་ཏི་ཊི་བཛྲ ཡེ་སྭཱ་ཧཱ། བཟླས་པ།

8. HAYAGRĪVA

672 Ārya [Atiśa]-krama Sahaja Ekavīra Hayagrīva
T. Rta-mgrin dpaḥ-gcig lhan-skyes jo-boḥi lugs

673 Garuḍa-feathered Hayagrīva of Atiśa
Ārya-[Atiśa]-krama Garuḍapakṣavat Hayagrīva
T. Rta-mgrin khyuṅ-gśog-can jo-boḥi-lugs

674 Hayagrīva of Atiśa with four ḍākinīs (675-678)
Ārya-[Atiśa]-krama Caturḍākinī-parivāra Hayagrīva
T. Rta-mgrin śva-na-bzhi-skor jo-bo-lugs

675 Anucarā Vajra-karmakarī T. Ḥkhor rdo-rje-las-byed-ma	676 Anucarā Yama-karmakarī T. Ḥkhor gśin-rje-las-byed-ma	677 Anucarā Nāgī-karmakarī T. Ḥkhor klu-mo-las-byed-ma
འཁོར་ རྡོ་རྗེ་ལས་བྱེད་མ	འཁོར་ གཤིན་རྗེ་ལས་བྱེད་མ	འཁོར་ ཀླུ་མོ་ལས་བྱེད་མ

678 Anucarā Yakṣa-karmakarī
T. Ḥkhor gnod-sbyin-las-byed-ma

679 Hayagrīva of Śākyaśrī, the great paṇḍita of Kashmir
Kaśmīra-mahāpaṇḍita-krama Hayagrīva
T. Rta-mgrin kha-che-paṇ-chen-lugs

680 Skyer-sgaṅ-lugs Hayagrīva
T. Rta-mgrin skyer-sgaṅ-lugs
For Skyer-sgaṅ-pa see Blue Annals 522, 738, 742, 746

9. ACALA

681 Iron-sword Hayagrīva
Lohakhaḍga Hayagrīva
T. Rta-mgrin lcags-ral-can

682 Blue Acala with grounded knee
[Krodharāja ārya] Avani-nihita-jānu
Nīla Acala
T. [Khro-boḥi-rgyal-po ḥphags-pa]
Mi-γyo sṅon-po pus-btsugs-ma
Cf. Bhattacharyya 1932:60

683 Blue Acala of Bkaḥ-gdams
Bkaḥ-gdams-lugs Nīla [Caṇḍaroṣaṇa]
Acala
T. Mi-γyo-ba [khro-bo-gtum-po]
sṅon-po bkaḥ-gdams-lugs

རྟ་མགྲིན་ལྕགས་རལ་ཅན

མི་གཡོ་སྔོན་པོ་པུས་བཙུགས་མ

མི་གཡོ་བ་སྔོན་པོ་བཀའ་གདམས་ལུགས

684 White Acala
Sita Acala
T. Mi-γyo-ba dkar-po

མི་གཡོ་བ་དཀར་པོ

685 Four-armed Acala
Caturbhuja Acala
T. Mi-γyo-ba phyag-bzhi-pa

མི་གཡོ་བ་ཕྱག་བཞི་པ

686 Four-feet Acala
Catuṣpada Acala
T. Mi-γyo-ba zhabs-bzhi-pa

མི་གཡོ་བ་ཞབས་བཞི་པ

10. ĀYUḤ-SĀDHANA DEITIES. DEITIES TO PROLONG LIFE

687 Acala stampeding eight monkies Aṣṭakapi Acala T. Mi-γyo-ba spreḥu-brgyad-ma	688 Nirmāṇakāya Amitāyus T. Tshe-dpag-med sprul-sku	689 Amitāyus of Ba-ri Ba-ri-lugs Amitāyus T. Tshe-dpag-med ba-ri-lugs
མི་གཡོ་བ་སྤྲེའུ་བརྒྱད་མ།	ཚེ་དཔག་མེད་སྤྲུལ་སྐུ།	ཚེ་དཔག་མེད་བ་རི་ལུགས།

690 Four-armed White Amitāyus
[Caturbhuja] Sita Amitāyus
T. Tshe-dpag-med dkar-po
[phyag-bzhi-pa]

691 White Amitāyus of Mitra-yogin
Mitra-krama Sita Amitāyus
T. Tshe-dpag-med dkar-po mi-traḥi-lugs

692 Uṣṇīṣavijayā
T. Gtsug-tor-rnam-rgyal-ma



ཚེ་དཔག་མེད་དཀར་པོ།



ཚེ་དཔག་མེད་དཀར་པོ་མི་ཏྲའི་ལུགས



གཙུག་ཏོར་རྣམ་རྒྱལ་མ

11 . PRAJÑĀ DEITIES

693 Amara-vajra-devī
T. Ḥchi-med-rdo-rje-lha-mo
Cf. Cordier 3.109

694 White Mañjughoṣa of Śākyaśrī the Kashmira Paṇḍita
Kāśmīra-mahāpaṇḍita-krama Sita Mañjughoṣa
T. Ḥjam-dbyaṅs dkar-po kha-che-paṇ-chen-lugs

695 Red-Yellow Arapacana Mañjughoṣa of Sa-skya
Sa-[skya]-lugs Raktapīta Arapacana Mañjughoṣa
T. Ḥjam-dbyaṅs a-ra-pa-tsa-na dmar-ser sa-lugs

693	694	695
འཆི་མེད་རྡོ་རྗེ་ལྷ་མོ	འཇམ་དབྱངས་དཀར་པོ་ཁ་ཆེ་པཎ་ཆེན་ལུགས	འཇམ་དབྱངས་ཨ་ར་པ་ཙ་ན་དམར་སེར་ས་ལུགས

696 Mañjughoṣa of Pūrṇamati
Pūrṇamati-stotrasādhana-kīrtita Mañjughoṣa
T. Hjam-dbyaṅs gaṅ-blo-maḥi-bstod-sgrub-mar grags-pa

697 Vādisiṁha Mañjughoṣa
T. Ḥjam-dbyaṅs smra-baḥi-seṅge
Cf. Cordier 3.175

698 Prajñācakra Sita Mañjughoṣa
T. Ḥjam dkar śes-rab-ḥkhor-lo

699 White Prajñāpāramitā
Sita Prajñāpāramitā
T. Ser-phyin-ma dkar-mo

700 Yellow Prajñāpāramitā
Pīta Prajñāpāramitā
T. Ser-phyin-ma ser-mo

701 Maitreya of Nirṛtipāda
[Nirṛtipāda-krama Bhaṭṭāraka]
Maitreya
T. [Rje-btsun] Byams-pa [ni-ṛi-ti-paḥi-lugs]

ཤེར་ཕྱིན་མ་དཀར་མོ

ཤེར་ཕྱིན་མ་སེར་མོ

བྱམས་པ

702 Four-armed White Sarasvatī
Caturbhuja Sita Sarasvatī
T. Dbyaṅs-can-ma dkar-mo phyag-bzhi-pa

703 Red Sarasvatī
Rakta Sarasvatī
T. Dbyaṅs-can-ma dmar-po

704 Mārīci holding thread and needle
Sūcisūtradharā Mārīci
T. Ḥod-zer-can-ma khab-skud-can
Bhattacharyya 1932:95-96

དབྱངས་ཅན་མ་དཀར་མོ་ཕྱག་བཞི་པ

དབྱངས་ཅན་མ་དམར་མོ

འོད་ཟེར་ཅན་མ་ཁབ་སྐུད་ཅན

12. THE FIVE VAJRĀSANA DEITIES

705 Mārīci from the dhāraṇī
Dhāraṇī-vinirgatā Mārīci
T. Gzuṅs-las-byuṅ-baḥi ḥod-zer-can-ma

706 Meruśikhara Muni
T. Thub-pa me-ru-śi-ṣa
The dhāraṇī reads: *Namo Bhagavate Meru-śeṣara-kūṭa-prabha-rājāya Tathāgatāya.* The cerebral *ṣ* is pronounced *kh* in Tibetan, as in Hindi.

707 Three-and-half-syllabled Avalokiteśvara
Ardhacaturth-ākṣara Avalokiteśvara
T. Spyan-ras-gzigs yi-ge-phyed-daṅ-bzhi-pa

13. VAŚAṀKARAṆA-DEVĪS

708 Buddhalocanā
T. Saṅs-rgyas-spyan-ma

709 [Ekāntanāyaka]–Trisamayavyūha Muni
T. Thub-pa dam-tshig-gsum-bkod [gtso-rkyaṅ]
Cf. Cordier 2.298, 3.268

710 Guhyasādhana Kurukullā
T. Ku-ru-kulle gsaṅ-sgrub

711 Anucarā Vajra-ḍākinī
T. Ḥkhor rdo-rje-mkhaḥ-ḥgro

712 Anucarā Ratna-ḍākinī
T. Ḥkhor rin-chen-mkhaḥ-ḥgro

713 Anucarā Padma-ḍākinī
T. Ḥkhor padma-mkhaḥ-ḥgro

འཁོར་ རྡོ་རྗེ་མཁའ་འགྲོ

འཁོར་ རིན་ཆེན་མཁའ་འགྲོ

འཁོར་ པདྨ་མཁའ་འགྲོ

714 Anucarā Karma-ḍākinī
T. Ḥkhor las-kyi-mkhaḥ-ḥgro-ma

715 Garbha-suvarṇa-sūtra Śrī
T. Dpal-mo sñiṅ-gi-gser-thig-can

716 Red Vasudhārā
Rakta Vasudhārā
T. Nor-rgyun-ma dmar-mo


འཁོར་ལས་ཀྱི་མཁའ་འགྲོ་མ


དཔལ་མོ་སྙིང་གི་གསེར་ཐིག་ཅན


ནོར་རྒྱུན་མ་དམར་མོ

717 Earth Goddess
Pṛthivī ? devī
T. Lha-mo ti-nu

718 Bhaṭṭārikā Kapālinī ?
T. Rje-btsun-ma Thod-pa-rgyan
Thod-pa-rgyan is Kapālālaṅkāra literally.

719 Guhyajñāna [ḍākinī]
T. [Mkhaḥ-ḥgro-ma] gsaṅ-ba-ye-śes

ལྷ་མོ་ཏི་ནུ

རྗེ་བཙུན་མ་ཐོད་པ་རྒྱན

གསང་བ་ཡེ་ཤེས

14. VARIOUS CLASSES OF DEITIES

720 White Vajravidāraṇa Sita Vajravidāraṇa T. Rdo-rje-rnam-ḥjoms dkar-po	721 Blue Vajravidāraṇa Nīla Vajravidāraṇa T. Rdo-rje-rnam-ḥjoms mthiṅ-kha	722 Dark Blue Vajravidāraṇa Śyāma-nīla Vajravidāraṇa T. Rdo-rje-rnam-ḥjoms ljaṅ-sṅon

རིན་འབྱུང			
རིགས་གསུམ	རྡོ་རྗེ་རྣམ་འཇོམས་དཀར་པོ་	རྡོ་རྗེ་རྣམ་འཇོམས་མཐིང་ཁ་	རྡོ་རྗེ་རྣམ་འཇོམས་ལྗང་སྔོན
	ནམཿ ཤྩཎྜ་བཛྲ་ཀྲོ ཨོཾ དྷཱ་ཡ། ཧུ་ལུ་ཧུ་ལུ།	ནམཿ ཤྩཎྜ་བཛྲ་ཀྲོ ཨོཾ དྷཱ་ཡ། ཧུ་ལུ་ཧུ་ལུ།	ནམཿ ཤྩཎྜ་བཛྲ ཨོཾ ཀྲོ་དྷཱ་ཡ། ཧུ་ལུ་ཧུ
	ཏིཥྛ་ཏིཥྛ། བནྡྷ ཨཱཿ བནྡྷ། ཧ་ན་ཧ་ན།	ཏིཥྛ་ཏིཥྛ་བནྡྷ ཨཱཿ བནྡྷ། ཧ་ན་ཧ་ན།	ལུ། ཏིཥྛ་ཏིཥྛ། ཨཱཿ བནྡྷ་བནྡྷ། ཧ་ན
	ཨ་མྲྀ་ཏེ་ཧཱུཾ ཧཱུཾ ཕཊ། ཡེ་དྷརྨཱ་ཧེ	ཨ་མྲྀ་ཏེ་ཧཱུཾ་ཕཊ། ཧཱུཾ ཡེ་དྷརྨཱ་ཧེ་ཏུ་པྲ་	ཧ་ན། ཨ་མྲྀ་ཏེ ཧཱུཾ ཧཱུཾ་ཕཊ། ཡེ་དྷརྨཱ
	ཏུ་པྲ་བྷ་ཝཱ་ཧེ སྭཱ ཏུནྟེ་ཥཱན་ཏ་ཐཱ་ག་	བྷ་ཝཱ་ཧེ་ཏུནྟེ སྭཱ ཥཱན་ཏ་ཐཱ་ག་ཏོ་ཧྱ	ཧེ་ཏུ་པྲ་བྷ་ཝཱ་ཧེ སྭཱ ཏུནྟེ་ཥཱན་ཏ་ཐཱ་ག་ཏོ
	ཏོ་ཧྱ་ཝ་དཏ། ཏེ ཧཱ ཥཱཉྩ་ཡོ་ནི་རོ་དྷ	ཝ་དཏ། ཏེཥཱཉྩ ཧཱ ཡོ་ནི་རོ་དྷ་ཨེ་ཝཾ	ཧྱ་ཝ་དཏ། ཏེ ཧཱ ཥཱཉྩ་ཡོ་ནི་རོ་དྷ
	ཨེ་ཝཾ་ཝཱ་དཱི མ་ཧཱ་ཤྲ་མ་ཎཿ	ཝཱ་དཱི་མ་ཧཱ་ཤྲ་མ ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ།	ཨེ་ཝཾ་ཝཱ་དཱི མ་ཧཱ་ཤྲ་མ་ཎཿ
	ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ། །	ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།།	ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།

723 Angry Vighnāntaka of Guhyasamāja [Guhyasamāja-uddhṛta] Krodha Vighnāntaka
T. [Gsaṅ-ḥdus-las byuṅ-baḥi] khro-bo bgegs-mthar-byed

724 White Viśvamātṛ
Sita Viśvamātṛ
T. Sna-tshogs-yum dkar-mo

725 Pratisarā of Vajrapañjara
~ Vajrapañjara-bhāṣitā Pratisarā
T. Rdo-rje-gur-nas gsuṅs-paḥi so-sor-ḥbraṅ-ma

ཁྲོ་བོ་བགེགས་མཐར་བྱེད

སྣ་ཚོགས་ཡུམ་དཀར་མོ

རྡོ་རྗེ་གུར་ནས་གསུངས་པའི་སོ་སོར་འབྲང་མ

	726 Uṣṇīṣasitātapatrā T. Gtsug-tor-gdugs-dkar	727 Yellow Parṇaśabarī Pīta Parṇaśabarī T. Ri-khrod-lo-ma-gyon-ma ser-mo	728 Red Parṇaśabarī Rakta Parṇaśabarī T. Ri-khrod-lo-ma-gyon-ma dmar-mo
ཕྱག་མཚན། ཤེས་ཞ།	གཙུག་ཏོར་གདུགས་དཀར	རི་ཁྲོད་ལོ་མ་གྱོན་མ་སེར་མོ	རི་ཁྲོད་ལོ་མ་གྱོན་མ་དམར་མོ
	ཏདྱ་ཐཱ། ཨོཾ་ཨ་ན ཨོཾ ལེ་ཨ་ན་ལེ། ཁ་ས མེ་ཁ་ས་མེ། བཻ་ར ཨཱཿ བཻ་ར། སོ་མེ་སོ་ མེ། ས་ཏ་བུདྡྷེ་ཨ ཧཱུྃ ཏྲིཊ་ན་ཨ་ལ་ཏྲིཊ ཏེ། ས་ཏ་ཏ་སྭཱ་ཧཱ སྭ ཏ་ཧུ་ལེ་བྷྲཱུཾ་ཤེ་ཏ ཏ་པ་ཏྲེ་ཧཱུྃ་ཕཊ།ཧཱུྃ མ་མ་ཧཱུྃ་ནི་སྭཱ་ཧཱ། ཨོཾ་སུ་པྲ་ཏིཥྛ ཧཱ བཛྲ་ཡེ་སྭཱ་ཧཱ། ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།།	ཨོཾ་པི་ཤཱ་ཙི་པརྞ ཨོཾ ཤ་བ་རི་སརྦ མ་ཧཱ་མ་ར་ཎ་ཡ ཨཱཿ སྭཱ་ཧཱ། ཡེ་ཏྲ་མ་ཏེ ཏྲ་ཀྲ་ལ་ཏེ ཧཱུྃ ཏྲ་ཧཱ་ཏྲ་སྭཱ་ཧཱ ཏཱ་ཡ་ཏ་ཀཱ། ཏེ སྭ ཕ་ལ་ཡེ་ཧཱ་ཏྲ ཨ་ཡཾ་སྭ་ཏྲི་མ ཧཱ ཏྲ་ཤ་མ་ཏཿ ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ། ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ།	ཨོཾ་པི་ཤཱ་ཙི་པརྞ ཨོཾ ཤ་བ་རི་ཧཱུྃ་ཕཊ༔ཧཱུྃ ཡ་ཙ་སྭཱ་ཧཱ། ཨོཾ ཨཱཿ པི་ཤཱ་ཙི་པརྞ་ཤ ཤ་བ་རི་སརྦ ཧཱུྃ མ་ཧཱ་མ་ར་ཎ་ཡ སྭཱ་ཧཱ། ཡེ སྭ ཏྲ་མ་ཏེ་ཏྲ་ཀྲ ཏྲ་ཕ་ཏེ་ཏ་ཀྲ ཧཱ ཏ་ཀྲ་སྭཱ་ཀཱ་ཏེ ཀྲ་བ་དཀཱ། ཏེ ཧཱ ཕ་ཀྲ་ཡེ་ཧཱ་ཏྲ ཏ་ཡཾ་སྭ་ཏྲི ཏ་ཤ་མ་ཏཿ

729 Blue Parṇaśabarī Nīla Parṇaśabarī T. Ri-khrod-lo-ma-gyon-ma sṅon-po	730 Black Parṇaśabarī Kṛṣṇa Parṇaśabarī T. Ri-khrod-lo-ma-gyon-ma nag-mo	731 Dark Parṇaśabarī Śyāma Parṇaśabarī T. Ri-khrod-lo-ma-gyon-ma ljaṅ-gu
རི་ཁྲོད་ལོ་མ་གྱོན་མ་སྔོན་པོ་	རི་ཁྲོད་ལོ་མ་གྱོན་མ་ནག་མོ་	རི་ཁྲོད་ལོ་མ་གྱོན་མ་ལྗང་གུ་

732 Vidyārājñī Grahamātṛkā
T. Gzaḥ-yum rig-paḥi-rgyal-mo

733 Smoke-coloured Angry Sme-brtsegs
Dhūmavarṇa Krodha Bhurkuṁkūṭa
T. Khro-bo sme-brtsegs dud-kha
Sme-brtsegs = Bh. in Toh. 756

734 Dark Angry Sme-brtsegs
Śyāma Krodha Bhurkuṁkūṭa
T. Khro-bo sme-brtsegs ljaṅ-khu

	732	733	734
རིན་འབྱུང་ རྡོར་ཕྲེང	གཟའ་ཡུམ་རིག་པའི་རྒྱལ་མོ	ཁྲོ་བོ་སྨེ་བརྩེགས་དུད་ཁ	ཁྲོ་བོ་སྨེ་བརྩེགས་ལྗང་ཁུ

735 ~~Angry~~ Sme-brtsegs
Krodha Bhurkuṁkūṭī ?
T. Khro-mo sme-brtsegs
See introd.

736 Angry Śaṁvara who dispels fear
Bhaya-nāśana Krodha Śaṁvara
T. Bde-mchog khro-bo rig-tshig
Cf. Cordier 2.225-226

737 Vajra-garuḍa Śaṁvara
T. Bde-mchog rdo-rje-mkhaḥ-ldiṅ
Cf. Cordier 2.102



ཁྲོ་མོ་སྨེ་བརྩེགས



བདེ་མཆོག་ཁྲོ་བོ་རིག་ཚིག



བདེ་མཆོག་རྡོ་རྗེ་མཁའ་ལྡིང

738 Tantra-krama Śabala Kālacakra-Garuḍa
T. Dus-ḥkhor-khyuṅ khra rgyud-lugs

དུས་འཁོར་ཁྱུང་ཁྲ་རྒྱུད་ལུགས

739 Upadeśa-krama Śabala Garuḍa
T. Khyuṅ khra man-ṅag-lugs
[Sa-skya-paḥi Gser-chos bcu-gsum naṅ-gi--]

ཁྱུང་ཁྲ་མན་ངག་ལུགས

740 Yellow Garuḍa of Bkaḥ-gdams
Bkaḥ-gdams-lugs Pīta Garuḍa
T. Khyuṅ ser bkaḥ-gdams-lugs

ཁྱུང་སེར་བཀའ་གདམས་ལུགས

741 Black Mañjughoṣa
Kṛṣṇa Mañjughoṣa
T. Ḥjam-dbyaṅs nag-po

742 Śramaṇā Devī
T. Lha-mo śra-ma-ṇa

743 Blue Siṁhavaktrā
Nīla Siṁhavaktrā
T. Seṅ-gdoṅ-ma sṅon-mo

འཇམ་དབྱངས་ནག་པོ

ལྷ་མོ་ཤྲ་མ་ཎ

སེང་གདོང་མ་སྔོན་མོ

15. DEITIES HANDED DOWN FROM ŚĀKYARAKṢITA

Seven Buddhas (746-752)
Saṅs-rgyas dpaḥ-bo bdun (746-752)

744 Red Siṁhavaktrā
Rakta Siṁhavaktrā
T. Seṅ-gdoṅ-ma dmar-mo

745 Nāgarakṣa Mañjuśrī
T. Ḥjam-dpal nāga-rakṣa

746 Jina Śākyamuni
T. Rgyal-ba śākya-thub-pa

747 Vipaśyin Buddha
T. Saṅs-rgyas rnam-gzigs

748 Śikhin Buddha
T. Saṅs-rgyas gtsug-tor-can

749 Viśvabhū Buddha
T. Saṅs-rgyas thams-cad-skyob

750 Krakucchanda Buddha
T. Saṅs-rgyas ḥkhor-ba-ḥjig



751 Kanakamuni Buddha
T. Saṅs-rgyas gser-thub



752 Kāśyapa Buddha
T. Saṅs-rgyas ḥod-sruṅ



753 Mahākrodha
T. Khro-bo-chen-po

754 Śānta Vajrapāṇi
T. Phyag-na-rdo-rje zhi-ba

755 Amitābha
T. Ḥod-dpag-med

ཁྲོ་བོ་ཆེན་པོ

ཕྱག་ན་རྡོ་རྗེ་ཞི་བ

འོད་དཔག་མེད

756 Maitreya
T. Byams-pa

757 Samantabhadra
T. Kun-tu-bzaṅ-po

758 Ākāśagarbha
T. Nam-mkhaḥi-sñiṅ-po

བྱམས་པ།

ཀུན་ཏུ་བཟང་པོ།

ནམ་མཁའི་སྙིང་པོ།

759 Kṣitigarbha
T. Saḥi-sñiṅ-po

760 Nīvaraṇa-viṣkambhin
T. Sgrib-pa-rnam-sel

761 Aṣṭa-bhaya-trāṇa Avalokiteśvara
T. Spyan-ras-gzigs
ḥjigs-pa-brgyad-skyob

ས་འི་སྙིང་པོ

སྒྲིབ་པ་རྣམ་སེལ

སྤྱན་རས་གཟིགས་འཇིགས་པ་བརྒྱད་སྐྱོབ

762 Viśveśa Avalokiteśvara
T. Spyan-ras-gzigs sna-tshogs-dbaṅ-po

སྤྱན་རས་གཟིགས་སྣ་ཚོགས་དབང་པོ

763 Padmapāṇi Avalokiteśvara
T. Spyan-ras-gzigs padmaḥi-phyag

སྤྱན་རས་གཟིགས་པདྨའི་ཕྱག

764 Sukhāvatī Avalokiteśvara
T. Spyan-ras-gzigs su-kha-va-ti

སྤྱན་རས་གཟིགས་སུ་ཁ་ཝ་ཏི

765 Amoghāṅkuśa Avalokiteśvara
T. Spyan-ras-gzigs don-yod-lcags-kyu

766 Amoghapūjāmaṇi Avalokiteśvara
T. Spyan-ras-gzigs don-yod-mchod-paḥi-nor-bu

767 Śānta Sahaja Guhyapati
T. Gsaṅ-bdag lhan-skyes zhi-ba

རིན་འབྱུང

༧༠བརྒྱད

765	766	767
སྤྱན་རས་གཟིགས་དོན་ཡོད་ལྕགས་ཀྱུ	སྤྱན་རས་གཟིགས་དོན་ཡོད་མཆོད་པའི་ནོར་བུ	གསང་བདག་ལྷན་སྐྱེས་ཞི་བ

768 Krodha Guhyapati
T. Gsaṅ-baḥi-bdag-po khro-bo

769 Māmakī Devī
T. Lha-mo mā-ma-ki

770 Pāṇḍaravāsinī Devī
T. Lha-mo gos-dkar-mo

གསང་བའི་བདག་པོ་ཁྲོ་བོ

ལྷ་མོ་མཱ་མ་ཀཱི

ལྷ་མོ་གོས་དཀར་མོ

771 Two-armed Uṣṇīṣa-vijayā
Dvibhuja Uṣṇīṣa-vijayā
T. Gtsug-tor-rnam-rgyal phyag-gñis-ma

772 White Cundā
Sita Cundā Devī
T. Lha-mo tsunda dkar-mo

773 Krodhāparājita
T. Khro-bo gzhan-gyis-mi-thub

གཙུག་ཏོར་རྣམ་རྒྱལ་ཕྱག་གཉིས་མ

ལྷ་མོ་ཙུནྡ་དཀར་མོ

ཁྲོ་བོ་གཞན་གྱིས་མི་ཐུབ

774 White Hayagrīva
Sita Hayagrīva
T. Rta-mgrin dkar-po

775 Red Acala
Rakta Acala
T. Mi-γyo-ba dmar-po

776 Black-horse Mārīci
Śyāmāśva Mārīci
T. Ḥod-zer-can-ma rta-ljaṅ-can

རྟ་མགྲིན་དཀར་པོ

མི་གཡོ་བ་དམར་པོ

འོད་ཟེར་ཅན་མ་རྟ་ལྗང་ཅན

777 Dhvajāgrakeyūrā
T. Rgyal-mtshan-rtse-moḥi-dpuṅ-rgyan

རྒྱལ་མཚན་རྩེ་མོའི་དཔུང་རྒྱན

778 Vetālī Devī
T. Lha-mo ro-laṅs-ma

ལྷ་མོ་རོ་ལངས་མ

779 Hārītī Yakṣiṇī
T. Gnod-sbyin-mo ḥphrog-ma

གནོད་སྦྱིན་མོ་འཕྲོག་མ

780 Yellow Gaṇapati
Pīta Gaṇapati
T. Tshogs-bdag ser-po

781 Mañjughoṣa from the Eight Upaputra
Ārya Mañjughoṣa
T. [Ñe-sras brgyad-kyi nañ chen]
Ḥphags-pa ḥjam-dpal

782 Avalokiteśvara from the Eight Upaputra
Avalokiteśvara
T. [Ñe-sras brgyad-kyi nañ chen]
spyan-ras-gzigs

ཚོགས་བདག་སེར་པོ	འཕགས་པ་འཇམ་དཔལ	སྤྱན་རས་གཟིགས

16. TWENTY-ONE TĀRĀS ACCORDING TO SŪRYAGUPTA

783 Dark Vajrapāṇi from the Eight Upaputra
Śyāma Vajrapāṇi
T. [Ñe-sras brgyad-kyi naṅ chen] phyag-na-rdo-rje ljaṅ-khu

784 Green Tārā
Ārya [Mūla] Śyāma Tārā
T. Hphags-ma [R.l. rtsa-bahi] sgrol ljan

785 Pravīra? Tārā
T. Rab-tu-dpaḥ-baḥi sgrol-ma

786 Candrakānti ? Gaurī Tārā
T. Dkar-mo zla-mdaṅs-kyi sgrol-ma

787 Kanakavarṇa Tārā
T. Gser-mdog-can-gyi sgrol-ma

788 Uṣṇīṣavijayā Tārā
T. Gtsug-tor rnam-par-rgyal-baḥi sgrol-ma

དཀར་མོ་ཟླ་མདངས་ཀྱི་སྒྲོལ་མ

གསེར་མདོག་ཅན་གྱི་སྒྲོལ་མ

གཙུག་གཏོར་རྣམ་པར་རྒྱལ་བའི་སྒྲོལ་མ

789 Hūṁsvara-nādinī Tārā
T. Hūṁ-sgra-sgrog-paḥi sgrol-ma

ཧཱུྃ་སྒྲ་སྒྲོག་པའི་སྒྲོལ་མ

790 Trailokya-vijaya Tārā
T. Ḥjig-rten-gsum-las-rnam-par-rgyal-baḥi sgrol-ma

འཇིག་རྟེན་གསུམ་ལས་རྣམ་པར་རྒྱལ་བའི་སྒྲོལ་མ

791 Vādi-pramardinī Tārā
T. Rgol-ba-ḥjoms-paḥi sgrol-ma

རྒོལ་བ་འཇོམས་པའི་སྒྲོལ་མ

792 Varada ? Tārā
T. Dbaṅ-mchog-ster-baḥi sgrol-ma

དབང་མཆོག་སྟེར་བའི་སྒྲོལ་མ

793 Mārīci
T. Ḥod-zer-can-ma

འོད་ཟེར་ཅན་མ

794 Khadiravaṇī Tārā
T. Seṅ-ldeṅ-nags-kyi sgrol-ma

སེང་ལྡེང་ནགས་ཀྱི་སྒྲོལ་མ

792 Ekajaṭī T. Ral-gcig-ma	793 Varada Tārā T. Mchog-stsol-bahi sgrol-ma	794 Śoka-vinodana Tārā T. Mya-ṅan-sel-bahi sgrol-ma
རལ་གཅིག་མ	མཆོག་སྩོལ་བའི་སྒྲོལ་མ	མྱ་ངན་སེལ་བའི་སྒྲོལ་མ

795 Āpada-vimocanī Tārā
T. Phoṅs-pa-sel-baḥi sgrol-ma
(Cf. Sarvāpada-vimocanī in Tārā-namaskār-aikaviṁśaka-stotra, 11)

796 Maṅgalāloka Tārā
T. Bkra-śis-snaṅ-baḥi sgrol-ma

797 Paripācaka Tārā
T. Yoṅs-su-smin-par-mdzad-paḥi sgrol-ma

ཕོངས་པ་སེལ་བའི་སྒྲོལ་མ

བཀྲ་ཤིས་སྣང་བའི་སྒྲོལ་མ

ཡོངས་སུ་སྨིན་པར་མཛད་པའི་སྒྲོལ་མ

798 Bhṛkuṭī Tārā
T. Khro-gñer-γyo-baḥi sgrol-ma

ཁྲོ་གཉེར་གཡོ་བའི་སྒྲོལ་མ

799 Mahāśānti Tārā
T. Zhi-ba-chen-moḥi sgrol-ma

ཞི་བ་ཆེན་མོའི་སྒྲོལ་མ

800 Rāga-niśūdana Tārā
T. Chags-pa-ḥjoms-paḥi sgrol-ma

ཆགས་པ་འཇོམས་པའི་སྒྲོལ་མ

801 Sukha-sādhana Tārā
T. Sgrol-ma bde-sgrub-ma

802 Saṁkusumita Tārā
T. Sgrol-ma rab-rgyas-ma

803 Duḥkha-dahana Tārā
T. Sgrol-ma sdug-bsñal-bsreg-ma

སྒྲོལ་མ་བདེ་སྒྲུབ་མ

སྒྲོལ་མ་རབ་རྒྱས་མ

སྒྲོལ་མ་སྡུག་བསྔལ་བསྲེག་མ

804 Siddhi-sambhava Tārā
T. Sgrol-ma dṅos-grub-ḥbyuṅ-ma

805 Paripūraṇa Tārā
T. Sgrol-ma yoṅs-rdzogs-byed-ma

17. WEALTH-BESTOWING DEITIES

806 The nine-deity Great Yellow Vaiśravaṇa
Navātmaka Mahāpīta Vaiśravaṇa
T. Rnam-sras ser chen lha-dgu
NW. 68

སྒྲོལ་མ་དངོས་གྲུབ་འབྱུང་མ་

སྒྲོལ་མ་ཡོངས་རྫོགས་བྱེད་མ་

རྣམ་སྲས་སེར་ཆེན་ལྷ་དགུ་

807 Blue-horse Red-spike Vaiśravaṇa
Nīlāśva Raktaśūla Vaiśravaṇa
T. Rnam-sras mdun-dmar rta-sṅon-can
NW. 69



808 Mace-bearer Dark-Yellow Vaiśravaṇa
Gadādhara Śyāma-pīta Vaiśravaṇa
T. Rnam-sras ljaṅ-ser be-con-can
NW. 70



809 Dancing Red Vaiśravaṇa
Nartakavara Rakta Vaiśravaṇa
T. Rnam-sras dmar-po gar-mkhan-mchog
NW. 70



810 Eight attendant Yakṣas
aṣṭa anucara-yakṣa
T. Ḥkhor gnod-sbyin brgyad



འཁོར་གནོད་སྦྱིན་བརྒྱད

811 Kubera svarottama? Vaiśravaṇa
T. Rnam-sras gsuṅ-mchog lus-ṅan-po
NW. 71



རྣམ་སྲས་གསུང་མཆོག་ལུས་ངན་པོ

812 Eight attendant Yakṣīs
aṣṭa anucara-yakṣī
T. Ḥkhor gnod-sbyin-mo brgyad



འཁོར་གནོད་སྦྱིན་མོ་བརྒྱད

813 Raudra Vaiśravaṇa with the eight anucara nāgas
T. Rnam-sras drag-byed ḥkhor klu brgyad bcas, NW. 71

རྣམ་སྲས་དྲག་བྱེད་འཁོར་ཀླུ་བརྒྱད་བཅས་

814 Blue-horse Black Vaiśravaṇa
Nīlāśva Kṛṣṇa Vaiśravaṇa
T. Rnam-sras nag-po rta-sṅon-can
NW. 71

815 Life-prolonging White Vaiśravaṇa
Āyurdhara Sita Vaiśravaṇa
T. Rnam-sras dkar-po tshe-ḥdzin
NW. 72

816 Dark Vaiśravaṇa of Jñāna on a lion
Jñānakrama Siṁhavāhana Śyāma Vaiśravaṇa
T. Rnam-sras ljaṅ-gu seṅ-zhon-ma dzñā-naḥi lugs, NW. 73

814	815	816
རྣམ་སྲས་ནག་པོ་རྟ་སྔོན་ཅན	རྣམ་སྲས་དཀར་པོ་ཚེ་འཛིན	རྣམ་སྲས་ལྗང་གུ་སེང་གཞོན་མ་ཛྙཱ་ནའི་ལུགས

817 Four-weaponed Esoteric Vaiśravaṇa
Caturāyudha Atiguhya Vaiśravaṇa
T. Rnam-sras yaṅ-gsaṅ phyag-mtshan-bzhi-pa
NW. 73, see introd.

818 Ekāntanāyaka Pīta Jambhala
T. Dzambha-la ser-po gtso-rkyaṅ
Cf. Cordier 2.207, 267, 268, NW. 73

819 Yellow Jambhala from Guhyasamāja
Guhyasamāja-vinirgata Pīta Jambhala
T. Gsaṅ-ḥdus-las byuṅ-baḥi dzambha-la ser-po
NW. 74

རིན་འབྱུང བཅུ བདུན

རྣམ་སྲས་ཡང་གསང་ཕྱག་མཚན་བཞི་པ

ཛམྦྷ་ལ་སེར་པོ་གཙོ་རྐྱང

གསང་འདུས་ལས་བྱུང་བའི་ཛམྦྷ་ལ་སེར་པོ

820 Many-deity Jambhala from a Sādhana
Ekavīra sādhana-vinirgata Bahudeva Jambhala
T. Dpaḥ-bo chig sgrub-las byuṅ-baḥi dzambha-la lha-maṅ, NW. 74



དཔའ་བོ་གཅིག་སྒྲུབ་ལས་བྱུང་བའི་ཛམ་བྷ་ལ་ལྷ་མང

821 Black Jambhala of Śākyaśrī
[Kāśmīra-mahāpaṇḍita-krama] Kṛṣṇa Jambhala
T. Dzambha-la nag-po [kha-che-paṇ-chen-lugs], NW. 74



ཛམ་བྷ་ལ་ནག་པོ

822 Five-deity White Jambhala of Atiśa
Ārya[-Atiśa-] krama Pañcātmaka Sita Jambhala
T. Dzambha-la dkar-po lha-lṅa jo-boḥi-lugs, NW. 75



ཛམ་བྷ་ལ་དཀར་པོ་ལྷ་ལྔ་ཇོ་བོའི་ལུགས

823 Life-bestowing Red Jambhala of the Saskya
Sa-[skya]-lugs [Prāṇasādhana] Rakta Jambhala
T. Dzambha-la dmar-po [srog-sgrub] sa-lugs, NW. 75

824 Red Jambhala of Abhijña paṇḍita
Abhijña-krama Rakta Jambhala
T. Grva-pa mṅon-śes-lugs-kyi dzambha-la dmar-po
Abhijña Paṇḍita occurs as a teacher in the Blue Annals 360-361, NW. 75

825 Dark Jambhala of Kalacakra
Kālacakra-krama Śyāma Jambhala
T. Dzambha-la ijaṅ-khu ḥdus-ḥkhor-lugs
NW. 76

826 Maṇibhadra yakṣa
T. Gnod-sbyin nor-bu-bzaṅ-po
NW. 76

གནོད་སྦྱིན་ནོར་བུ་བཟང་པོ་

827 Dancing Vaiśravaṇa
T. Sras gar-mkhan-mchog
NW. 76

སྲས་གར་མཁན་མཆོག

828 Jinarṣabha Vaiśravaṇa
T. Sras rgyal-ba-khyu-mchog
NW. 77

སྲས་རྒྱལ་བ་ཁྱུ་མཆོག

829 Mahālakṣmī Devī
T. Lha-mo dpal-chen-mo
NW. 77



ལྷ་མོ་དཔལ་ཆེན་མོ

830 Dhāraṇī-vinirgata Vasudhārā Devī
T. Gzuṅs-las byuṅ-baḥi lha-mo nor-rgyun-ma
NW. 77



གཟུངས་ལས་བྱུང་བའི་ལྷ་མོ་ནོར་རྒྱུན་མ

831 Vasudhārā of Jāmaripāda
Jāmaripāda-krama Vasudhārā
T. Nor-rgyun-ma dzā-ma-riḥi lugs
Cf. Dza-ba-ri-pa in the Blue Annals 869



ནོར་རྒྱུན་མ་ཛཱ་མ་རི་ལུགས

832 Gopāla Vasudhārā
T. Nor-rgyun-ma ba-laṅ-rdzi
NW. 77

833 Manoharā Vasudhārā
T. Yid-ḥphrog nor-rgyun-ma
NW. 77

834 Bāhya-sādhana Zhaṅ-blon-rdo-rje Mārajit
T. Zhaṅ-blon-rdo-rje bdud-ḥdul phyi-sgrub
NW. 77


ནོར་རྒྱུན་མ་བ་ལང་རྫི


ཡིད་འཕྲོག་ནོར་རྒྱུན་མ


ཞང་བློན་རྡོ་རྗེ་བདུད་འདུལ་ཕྱི་སྒྲུབ

835 Antara-sādhana Zhaṅ-blon-rdo-rje
Mārajit
T. Naṅ-sgrub Zhaṅ-blon-rdo-rje
bdud-ḥdul, NW. 77

836 Guhya-sādhana Zhaṅ-blon-rdo-rje
Mārajit
T. Gsaṅ-sgrub Zhaṅ-blon-rdo-rje
bdud-ḥdul, NW. 77

837 Aparājita yakṣa
T. Gnod-sbyin a-pa-rā-dzi-ta
Cf. Cordier 2.91, NW. 80

རིན་འབྱུང་ བརྒྱ་ བཅུ་གསུམ་

ཞང་བློན་རྡོ་རྗེ་བདུད་འདུལ་ནང་སྒྲུབ་

ཞང་བློན་རྡོ་རྗེ་བདུད་འདུལ་གསང་སྒྲུབ་

གནོད་སྦྱིན་ཨ་པ་ར་ཛི་ཏ་

838 Ājñā-vinivarta Gaṇapati
T. Ḥjur-ḥgegs-sel-baḥi tshogs-bdag
Cordier 2.99 his a stotra for
Ājñā-vinivarta Gaṇapati, NW.80

839 Four-armed White Gaṇapati of Atiśa
Ārya [Atiśa] -krama Caturbhuja Sita Gaṇapati
T. Tshogs-bdag dkar-po phyag-bzhi-pa jo-boḥi lugs, NW. 80

840 Four-armed Red Gaṇapati
Caturbhuja Rakta Gaṇapati
T. Tshogs-bdag dmar-po phyag-bzhi-pa, NW. 80

འཇུར་འགེགས་སེལ་བའི་ཚོགས་བདག

ཚོགས་བདག་དཀར་པོ་ཕྱག་བཞི་པ་ཇོ་བོའི་ལུགས

ཚོགས་བདག་དམར་པོ་ཕྱག་བཞི་པ

841 Apalāla nāgarāja
T. Klu-rgyal sog-ma-med
NW. 80

ཀླུ་རྒྱལ་སོག་མ་མེད

842 Dbyug-gu-ma bhaginī-traya
T. Dbyug-gu-ma spun-gsum
NW. 81

དབྱུག་གུ་མ་སྤུན་གསུམ

843 Dāsa-kuṇḍalī
T. Khol-po kundha-li
Mantra: Piśācī Kuṇḍalī, NW. 81

ཁོལ་པོ་ཀུནྡ་ལི

18. JÑĀNA-MAHĀKĀLA

844 Jinamitra — Kṣetrapāla — 845 Sarva-vighna-vināyaka Mahākāla, T. Mgon-po bar-chad-kun-sel — Devī, T. Lha-mo — 846 Traksad — Ṭakkirāja

Sarva-vighna-vināyaka [kṛṣṇa ṣaḍbhuja kṣiprakara? jñāna-] Mahākāla
T. [Myur-mdzad ye-śes-kyi] mgon-po [phyag-drug-pa nag-po] bar-chad-kun-sel, NW. 38

847 Cintāmaṇi White Mahākāla
Cintāmaṇi Sita Mahākāla
T. [Mgon bkaḥ gñis-pa] mgon dkar yid-bzhin-nor-bu
NW. 43

848 Intelligence-promoting Yellow Mahākāla
[Ṣaḍbhuja Trimukha] Mativardhana [Dhanapāla] Pīta Mahākāla
T. [Mgon bkaḥ gsum-pa] mgon ser [nor bsruṅ] blo-ḥphel [zhal-gsum phyag-drug-pa]
NW. 43

849 Cintāmaṇi Red Mahākāla
Cintāmaṇi Rakta Mahākāla
T. [Mgon bkaḥ bzhi] mgon dmar dbaṅ-gi rgyal-po
Cf. Cordier 2.204, NW. 40

	847	848	849
ཟེར་འདྲ / ཕྱ / བཅུ་བདུན	མགོན་དཀར་ཡིད་བཞིན་ནོར་བུ	མགོན་སེར་བློ་འཕེལ	མགོན་དམར་དབང་གི་རྒྱལ་པོ

850 Anucarā Ratnaḍāki Buddhaḍāki
T. Ḥkhor Ratna-ḍā-ki Buddha-dā-ki

851 Life-bestowing Black Mahākāla
Āyuṣpati Śyāma Mahākāla
T. Mgon ljaṅ tshe-bdag
NW. 44

852 Anucarā Padmaḍāki Karmaḍāki
T. Ḥkhor Padma-ḍā-ki Karma-ḍā-ki

འཁོར་རཏྣ་ཌཱ་ཀི། བུདྡྷ་ཌཱ་ཀི།

མགོན་ལྗང་ཚེ་བདག

འཁོར་པདྨ་ཌཱ་ཀི། ཀརྨ་ཌཱ་ཀི།

853 Four-armed Mahākala of Śantigupta
Mahāsiddha-śāntigupta-krama
Caturbhuja [Jñāna-] Mahākāla
T. [Ye-śes] mgon-po phyag-bzhi-pa
grub-chen zhi-ba-sbas-paḥi lugs
NW. 44

854 Four-armed Mahākāla of Nāgārjuna
Nāgārjuna-krama Caturbhuja
[mahādharmapāla Jñāna-] Mahākāla
T. [Bstan-sruṅ-chen-po ye-śes] mgon-po
phyag-bzhi-pa klu-sgrub-lugs
NW. 46

855 Four-armed Mahākāla of Rgva lotsāva
Rgva-lo-[tsā-ba] ḥi-lugs Caturbhuja
[Jñāna-] Mahākāla
T. [Ye-śes] mgon-po phyag-bzhi-pa
rgva-loḥi lugs
NW. 46

མགོན་པོ་ཕྱག་བཞི་པ་གྲུབ་ཆེན་ཞི་བ་སྦས་པའི་ལུགས

མགོན་པོ་ཕྱག་བཞི་པ་ཀླུ་སྒྲུབ་ལུགས

མགོན་པོ་ཕྱག་བཞི་པ་རྒྭ་ལོའི་ལུགས

856 Four-armed Mahākāla of Ḥtshal
Ḥtshal-lugs Caturbhuja [Jñāna-] Mahākāla
T. Ḥtshal-lugs-kyi [ye-śes] mgon-po phyag-bzhi-pa
NW. 47



857 Four-armed Mahākāla with the Rgva-lo-tsā-ba and Ḥtshal styles combined
Caturbhuja [Jñāna-] Mahākāla …
T. Lugs-gñis gcig-tu sgril-baḥi [ye-śes] mgon-po phyag-bzhi-pa
NW. 47



858 Red Mahākāla with thigh-bone trumpet
Rakta Mahākāla …
T. Mgon dmar rkaṅ-gliṅ-can
NW. 47



859 Caṇḍikā in the retinue of Four-armed Mahākāla
Caturbhuja [jñāna-] Mahākālānucarā Caṇḍikā Devī
T. [Ye-śes] mgon-po phyag-bzhi-paḥi ḥkhor lha-mo tsaṇḍi-kā
NW. 48

860 Kākāsya Karma-Mahākāla
T. Las mgon bya-rog-gdoṅ-can
NW. 48

861 Pañjara Mahākāla, yama-yamī
T. Gur mgon lcam-dral
NW. 49, see introd.

862 Aṣṭātmaka Pañjara-Mahākāla
T. Gur mgon lha-brgyad
NW. 49

གུར་མགོན་ལྷ་བརྒྱད

863 Garuḍapakṣavat Kīlapāda Pañjara-Mahākāla
T. Gur mgon phur-zhabs [khyuṅ-śog-] can
NW. 51

གུར་མགོན་ཕུར་ཞབས་ཅན

864 Nāgārjuna-krama Samātṛka Pañjara-[Mahākāla]
T. Gur yum-can klu-sgrub lugs
NW. 51

གུར་ཡུམ་ཅན་ཀླུ་སྒྲུབ་ལུགས

19. BHAGAVAT MAHĀKĀLA

865 Rṅog-lugs Ekānta Pañjara-[Mahākāla]
T. Gur rkyan rṅog-lugs
NW. 52

866 Mahākāla on a tiger
Vyāghra-vāhana Mahākāla
T. Mgon-po stag-zhon-ma
NW. 52

867 Dkaḥ-ma? Daṇḍadhara Mahākāla
T. Mgon-po beṅ dkaḥ-ma
NW. 52

གུར་རྒྱན་རྔོག་ལུགས

མགོན་པོ་སྟག་གཞོན་མ

མགོན་པོ་བེང་དཀའ་མ

868 Nidhi Daṇḍadhara Mahākāla
T. Mgon-po beṅ gter-ma
NW. 52



མགོན་པོ་བེང་གཏེར་མ་

869 Bhagavat Mahākāla bhrātṛ-traya
T. Mgon-po legs-ldan mched-gsum
NW. 53



མགོན་པོ་ལེགས་ལྡན་མཆེད་གསུམ་

870 Aṅghora Mahākāla
T. Mgon-po aṁ-gho-ra
NW. 53



མགོན་པོ་ཨ་གྷོ་ར་

	868	869	870
	ཨོཾ་མ་ཧཱ་ཀཱ་ལ་ཡ ཨོཾ་ཊ་ཧི་ད་ ཧཱུཾ་ ཛཿཨོཾ་མ་ཧཱ་ ཀཱ་ ཧཱུཾ༔ ཡ་ཧི་ཧྲཱུཾ་ཡཾ་ ཧྲཱུཾ་ ཧེ་ཡ་ཙ། ཕཊ་ ཧྲཱིཿ དམ་པོའི སྙིང་ལ་ཛཿ ཏ ཀ་ར་ཡ་ཧྲཱུཾ་རེ་ཡ ཙ། དམ་པོའི སྙིང་ཁ་རག་ཛཿ ཨོཾ་སྭཱ་ཧཱ་ ཏ ཧྲཱིཿ བཛྲ་ ཡེ་ སྭཱ་ཧཱ།	ཨོཾ་མ་ཧཱ་ཀཱ་ལ ཨོཾ་ ཤ་རི་ཧྲཱིཿ། ཨོཾ མ་ཧཱ་ཀཱ་ལ་ཏུ ཧཱུཾ༔ ཊི་ ཧྲཱིཿ། ཨོཾ མ་ཧཱ་ཀཱ་ལ་ཏུ ཧྲཱུཾ ཊི་ ཧྲཱིཿ། ཡེ་རྦ་ ཧེ་ཏུ་པྲ་བྷ་ཝཱ་ ཧེ་ཏུ་ནྟེ་ཥཱཾ་ ཏ་ཐཱ་ག ཏོ་ཧྱ་ཝ་ད་ཏ ཏེ་ཥཱཾ་ཙ་ཡོ་ནི་རོ་ཏ ཨེ་ཝཾ་ཝཱ་དཱི་མ་ཧཱ་ ཤྲ་མ་ ཎཿ	ཨོཾ་ཨཾ་གྷོ་ར་ ཨོཾ་ མ་ཧཱ་ཀཱ་ལ་ཏུ་རེ ཤུ་ན་ཧྲཱིཿ ཧྲཱིཿ ཧཱུཾ༔ ཨོཾ་མ་ཧཱ་ ཀཱ་ལ རཀྵ་ཧྲཱུཾ་ཧྲཱུཾ་ཕཊ ཧྲཱུཾ ཕཊ། ཨ་མ་ཧཱུཾ ཙེ་ར་ཀྵཾ་ཙཾ་ཡེ ཧྲཱུཾ ཧྲཱུཾཿ ཧྲཱུཾ་ཕ་ཊ། ཨོཾ་སྭཱ་ཧཱ་ཏེ ཏ ཛཿ་བཛྲ་ཡེ་སྭཱ་ཧཱ། སརྦ་མ་ཧཱ་ཡཾ། ཧཱ་ ཧཱ་ ཧཱུཾ།

871 Ārya-[Atiśa]-krama Mahādeva-śrījvāla Mahākāla
T. Mgon-po lha-chen dpal-ḥbar jo-boḥi lugs
NW. 53

872 Ekavīra Kartarīdhara Mahākāla
T. Mgon-po gri-gug dpaḥ-gcig
NW. 54

873 Rakta Kartarīdhara Mahākāla, dakṣiṇa-paścima
T. Lho-nub mgon-po gri-gug dpaḥ-gcig
NW. 54

	871	872	873
མཚན་	མགོན་པོ་ལྷ་ཆེན་དཔལ་འབར་ཇོ་བོའི་ལུགས	མགོན་པོ་གྲི་གུག་དཔའ་གཅིག	ལྷོ་ནུབ་མགོན་པོ་གྲི་གུག་དམར་པོ
སྔགས་			

874 Four Mahākālas combined
T. Mgon-po bzhi sbrags
NW. 54

875 Kāśmīra-mahāpaṇḍita-[Śakyaśrī]-krama Kartaṛidhara Mahākāla
T. Mgon-po gri-gug kha-che-paṇ-chen-lugs
NW. 55

876 Ljaṅ-lugs Saptadaś-ātmaka Tāmra-kartaṛidhara Mahākāla
T. Mgon-po zaṅs-gri can [lha-bcu-bdun]-gyi ljaṅ-lugs
His retinue consists of eight pale-blue demons with their black-coloured female consorts
NW. 55

མགོན་པོ་བཞི་སྦྲགས

མགོན་པོ་གྲི་གུག་ཁ་ཆེ་པཎ་ཆེན་ལུགས

མགོན་པོ་ཟངས་གྲི་ཅན་ལྷ་བཅུ་བདུན་གྱི་ལྗང་ལུགས

877 Jñāna-krama Navātmaka Kartarīdhara Mahākāla
T. Mgon-po gri-gug [lha-dgu-ma] dzñā-na-lugs
NW. 56 gives his retinue of eight

878 Tāmra-kartarīdhara Kṛṣṇa-cola Mahākāla
T. Mgon-po ber-nag zaṅs-gri-can
NW. 56. See introd.

879 Tāmra-kartarīdhara Nagna Mahākāla
T. Mgon-po gcer-bu zaṅs-gri-can
NW. 56

877	878	879
མགོན་པོ་གྲི་གུག་ཛྙཱ་ན་ལུགས་	མགོན་པོ་བེར་ནག་ཟངས་གྲི་ཅན་	མགོན་པོ་གཅེར་བུ་ཟངས་གྲི་ཅན་

880 Simhāsana Gaṇapati Mahākāla T. Tshogs-bdag mgon-po NW. 56	881 Gños-lugs [Mahādeva] Trakṣad Yama-yamī Mahākāla T. [Lha-chen] mgon-po [lcam-dral] trakṣad gños-lugs NW. 57	882 Dvags-poḥi lugs Trakṣad Mahākāla T. Mgon-po trakṣad dvags-poḥi lugs NW. 58
ཚོགས་བདག་མགོན་པོ་སེངྒེའི་གདན་ཅན་	མགོན་པོ་ཏྲཀྵད་གཉོས་ལུགས	མགོན་པོ་ཏྲཀྵད་དྭགས་པོའི་ལུགས
ཨོཾ་ཤྲཱི་མཧཱ་ཀཱ་ལ་ ཨོཾ་ གཎ་ པ་ཏི་སྭཱཧཱ། [illegible]	ཨོཾ་ཤྲཱི་མཧཱ་ཀཱ་ལ་ ཨོཾ་ ཏྲཀྵད་མཧཱ་ཀཱ་ལ་ [illegible]	ཨོཾ་མཧཱ་ཀཱ་ལ་ ཨོཾ་ ཏྲཀྵད་མཧཱ་ཀཱ་ [illegible]

883 Ārya-[Atiśa]-krama Siṁha-vāhana Trakṣad Mahākāla T. Mgon-po trakṣad seṅ-zhon jo-boḥi lugs NW. 58	884 Kartarīdhara Trakṣad Mahākāla (two aspects fused) T. Mgon-po trakṣad gri-gug sbrags sgrub-ma NW. 59	885 Padātika Trakṣad Mahākāla T. Mgon-po trakṣad rkaṅ-thaṅ-ma NW. 59
		
མགོན་པོ་ཏྲ་ཀྵད་སེང་ཞོན་ཇོ་བོའི་ལུགས	མགོན་པོ་ཏྲ་ཀྵད་གྲི་གུག་སྦྲགས་སྒྲུབ་མ་	མགོན་པོ་ཏྲ་ཀྵད་རྐང་ཐང་མ་
ཨོཾ་བཛྲ་མཧཱ་ཀཱ་ལ་ཏྲ ཨོཾ་ ཏྲཀྵད་མཧཱ་ ཀཱ་ལ སིདྡྷི་ཧེ་ཡཾ་ཏྲ་ཛཿ ཨཱཿ ཛཿ ཡེ་ ཏྲ་ཀྵ རཀྵ་ས་ཀྵ་ལ྄ཱ་ ཧཱུྃ ར་ཀྵ་ཧྲེ་ ཀྵ་ ཏྲ་ ཀྵ་གཎྜེ་ཧྲཱི་ བ་ ཀྵ་ དཀ ཧེ་ཀྲཱ་ཀྵ་ ཡོ་གི་ནི་ཀྵྲེ་ ཨེ་ ཀྵ་ ལཾ་ཀྲཱ་ཧྲི་མ་ཀྵ་ ཤྲཱ་མ་ཧཿ་སཀྲ མ་ ཧྲ་ ལཾ།	ཨོཾ་མཧཱ་ཀཱ་ལ་ཀྲ ཨོཾ་ ཀརྟི་ད་རཱུྃ་པ་ཏ། ཨོཾ་མཧཱ་ཀཱ་ལ་ཏྲ ཨཱཿ ཤཀད་མཧཱ་ཀཱ་ལ སིདྡྷི་ཧེ་ཡཾ་ཏྲ་ཛཿ ཧཱུྃ ཛཿ ཨོཾ་རེ་ཏྲ་རེ ཙྪ་པ་ལ་མ་ཧཱུྃ་ ཀྵ་ མ་ཧཱུྃཿ ཛཿ ཛཿ ཨོཾ་ཤུ་བ་ཧེ་ཀྲཱ་ ཀྵ་ བཛྲ་ཡེ་ སྭཱཧཱ། སརྦ་མཧཱ་ ལཾ། ཧཱ་ ཁ་ ཧཱུྃ།	ཨོཾ་བཛྲ་མཧཱ་ ཨོཾ་ ཀཱ་ལ་ཏྲཀྵད་ མཧཱ་ཀཱ་ལ་སི ཨཱཿ ཧྲེ་ ཧེ་ ཡཾ་ ཏྲ་ ཛཿ ཛཿ ཡེ་ཏྲ་ཀྵ ཧཱུྃ རཀྵ་ས་ཀྵ་ལ྄ཱ་ ར་ཀྵ་ཧྲེ་ཀྵ་ཏྲ་ཀྵ་ ཀྵ་ གཎྜེ་ཧྲཱི་བ་ཀྲ། ཧེ་ཀྲཱ་ཀྵ་ཡོ་གི་ནི་རེ་ ཀྵ་ ཀྵ་ཨེ་ལཾ་ཀྲཱ་ཧྲི་ མཧཱ་ཤྲཱ་མ་ ཧཿ སརྦ་མཧཱ་ ལཾ།

886 Paṇḍaka Trakṣad Mahākāla
T. Mgon-po trakṣad ma-ṇiṅ-ma
NW. 59

887 Camaṛimukha Trakṣad Mahākāla
T. Mgon-po trakṣad ḥbroṅ-zhal-can
NW. 60

888 Ḍākamukha Guhyasādhana Trakṣad Mahākāla
T. Mgon-po trakṣad gsaṅ-sgrub śva-naḥi-zhal-can
NW. 60

མགོན་པོ་ཏྲ་ཀྵད་མ་ནིང་མ

མགོན་པོ་ཏྲ་ཀྵད་འབྲོང་ཞལ་ཅན

མགོན་པོ་ཏྲ་ཀྵད་གསང་སྒྲུབ་ཤྭ་ནའི་ཞལ་ཅན

20. REMAINING CATEGORIES OF MAHĀKĀLA

889 Sevā-kāla-sambaddha Caturmukha Śrī-Mahākāla
T. Dpal mgon zhal-bzhi-pa bsñen-dus-daṅ-ḥbrel-ba
Cf. rgyu dus 'caraṇakāla' in Cordier 2.205. Dpal mgon-po is Śrī-Mahākāla in Tanjur Toh.1760
NW. 60

890 Sādhana-kāla-sambaddha Caturmukha Śrī-Mahākāla
T. Dpal mgon zhal-bzhi-pa sgrub-dus-daṅ-ḥbrel-ba
NW. 61

891 Caturmukha Karmayoga Mahākāla
T. Zhal-bzhi-pa las-sbyor mgon-po
NW. 61

889	890	891
དཔལ་མགོན་ཞལ་བཞི་པ་བསྙེན་དུས་དང་འབྲེལ་བ	དཔལ་མགོན་ཞལ་བཞི་པ་སྒྲུབ་དུས་དང་འབྲེལ་བ	ཞལ་བཞི་པ་ལས་སྦྱོར་མགོན་པོ
ཨོཾ་མ་ཧཱ་ཀཱ་ལ་ ཨོཾ་ཀཱ་ལ་པེ་ཀཱ ལ་རཱ་ཏྲི་ཏ་ཧཱུཾ་ ཕཊ་སྭཱ། ཨོཾ་མ་ཧཱ ཀཱ་ལ་ཀཱ་ལ་པེ་ ཧཱུཾ་ ཀཱ་ལ་ར་ཏྲི ཏ། ཏཾ་ཀྲི་ཀེ། སྭཱ་ ཙཎྜ་ལི་ རཀྵ སི་སིདྡྷ་ལི། ཛ་ ཏྲི་ཤི་ཧཱུཾ་ ཧཱུཾ ཕཊ་སྭཱ་ཧཱ། མ་ཎ་ ཡེ།	ཨོཾ་མ་ཧཱ་ཀཱ་ལ་ ཨོཾ་ཀཱ་ལ་པེ་ ཀཱ ལ་ར་ཏྲི་ ཏ། ཕཊ་ ཏཾ་ ཀྲི་ ཀེ ཙཎྜ་ལི། ར་ ཧཱུཾ་ ཀཱ་སི། སིདྡྷ ལི། ཏྲི་ཤི་ ཧཱུཾ་ སྭཱ་ ཧཱུཾ་ཕཊ་ སྭཱཧཱ། ཨོཾ་སྭཱ་ ཏྲི་ ཛ་ བཛྲ་ཡེ་ སྭཱཧཱ། སཏ་ མ་ ཎ་ ཡེ། ཛཿཧཱུཾ།	ཨོཾ་མ་ཧཱ་ཀཱ་ལ་ ཨོཾ་ཀཱ་ལ་པེ་ཀཱ ལ་ར་ཏྲི་ཏ་ཧཱུཾ་ ཕཊ་སྭཱ། ཨོཾ མ་ཧཱ་ཀཱ་ལ་ཀཱ་ ཧཱུཾ་ ལ་པེ་ཀཱ་ལ ཏྲི། ཏཾ་ཀྲི་ཀེ། སྭཱ་ ཙཎྜ་ལི་ རཀྵ སི། སི་དྡྷ་ལི་ ཛ་ ཏྲི་ཤི་ ཧཱུཾ་ཧཱུཾ ཕཊ་ སྭཱ་ཧཱ། ས་ ཎ་ མ་ཎ་ ཡེ།

892 Āyur-vardhana Sita Caturmukha [Śrī-Mahākāla]
T. [Dpal mgon] zhal-bzhi dkar-po tshe-ḥphel
NW. 61

ཞལ་བཞི་དཀར་པོ་ཚེ་འཕེལ

893 Dhana-vardhana Pīta Caturmukha [Śrī-mahākāla]
T. [Dpal mgon] zhal-bzhi ser-po nor-ḥphel
NW. 62

ཞལ་བཞི་སེར་པོ་ནོར་འཕེལ

894 Vaśaṁkara Rakta Caturmukha [Śrī-mahākāla]
T. [Dpal mgon] zhal-bzhi dmar-po dbaṅ-sdud
NW. 62

ཞལ་བཞི་དམར་པོ་དབང་སྡུད

895 Kṣati-tāraka Nīla Caturmukha [Śrī-Mahākāla] (sgrol-ba-pa 'tāraka' Mvy. 416)
T. [Dpal mgon] Zhal-bzhi-pa sṅon-po ñams-sgrol
NW. 62



896 Caṇḍa-mukha Caturmukha [Śrī-Mahākāla]
T. [Dpal mgon] zhal-bzhi-pa gdoṅ-gñan-can
NW. 62



897 Śṛgāla-mukha Piśāca
T. Śa-za ce-spyan-gdoṅ
NW. 63



21. ŚRIDEVĪ

898 [Kamadhatv-īśvarī called] Dhūmavatī [Śrī] Devī
T. [Dpal-ldan] lha-mo dud-sol-ma[r grags-pa ḥdod-khams-dbaṅ-phyug-ma]
Cf. Cordier 1.130-131, 2.200, NW. 24

899 Śrīmatī Pārvatī rājñī
T. Dpal-ldan dmag-zor rgyal-mo
Cf. Cordier 1.128-129 for Dmag-zor-ma 'Pārvatī'. This sets aside Nebesky's (24) surmise that the main attribute of this Goddess is a sickle (zor) which, he himself says, "is not mentioned in the description contained in the Rin-lhan".

900 Prāṇa-sādhana Loha-kīla Svayambhū-rājñī Devī
T. Lha-mo srog-sgrub lcags-phur-ma raṅ-byuṅ-rgyal-mo
Cf. Svayambhū-devī in 300 Icons: 251, NW. 31

ལྷ་མོ་དུད་སོལ་མ	དཔལ་ལྡན་དམག་ཟོར་རྒྱལ་མོ	ལྷ་མོ་སྲོག་སྒྲུབ་ལྕགས་ཕུར་མ་རང་བྱུང་རྒྱལ་མོ

901 Śaṅkhapālī Devī
T. Lha-mo duṅ-skyoṅ-ma
NW. 32



902 Mahākālī Rematī
(according to the mantra)
T. Bdud-mo re-ma-ti
NW. 32



903 Caturbhuja Nāgī Rematī
T. Klu-mo re-ma-ti [phyag-bzhi-ma]
NW. 32



904 Yakṣī Rematī
T. Gnod-sbyin re-ma-ti
NW. 32

905 Uddhata-vajra-pakṣā? Rematı
T. Re-ma-ti rdo-rje-gśog-rgod-ma
She has a "pair of flaming wings" (NW. 33). Rgod 'uddhata', rgod-pa 'uddhava, auddhatya', rgod-byed 'uddhanana', rgod-bral 'vigatauddhatya' (TSD. 492)

906 Ekajaṭī Devī
T. Lha-mo e-ka-dza-ṭi
NW. 33

	904	905	906
རིན་འབྱུང / བརྒྱ / ལོ་ཀྲ	གནོད་སྦྱིན་རེ་མ་ཏི	རེ་མ་ཏི་རྡོ་རྗེ་གཤོག་རྒོད་མ	ལྷ་མོ་ཨེ་ཀ་ཛ་ཊི
	[illegible]	[illegible]	[illegible]

22. YAMA-YAMI MAHAKĀLA AND ALLIED DEITIES

907 Digambarā Devī
T. Lha-mo nam-mkhaḥi-gos-can
NW. 35

908 Nīla Dharmarāja Karma-Yama
T. Chos-rgyal las-kyi gśin-rje mthiṅ-ga
NW. 83

909 Rakta Karma-Yama surrounded by four Ma-ru-rtse
T. Las gśin dmar-po ma-ru-rtse-bzhis bskor-ba, NW. 84







910 Rudhira-varṇa Rakta Karma-Yama T. Las gśin dmar-po khrag-mdog	911 Citipati [yama-yamī] T. Dur-khrod-bdag-po [lcam-dral] NW. 86	912 Putra, yama-yamī T. Pu-tra lcam-dral In the illustration lcam-dral are not in union as said by NW. 86. Yab-yum are naddhayuga, and lcam-dral, on the contrary, are never in union in the Rin-ḥbyuṅ.

རིན་འབྱུང བརྒྱ སྣར་ཐང	 ལས་གཤིན་དམར་པོ་ཁྲག་མདོག	 དུར་ཁྲོད་བདག་པོ	 པུ་ཏྲ་ལྕམ་དྲལ
	ཧྲཱུཾ་ཀ་ར་ཀྲཱ་ཡ། ཨོཾ་ སྙིང་ཁ་ལ་ ཧྲཱུཾ་ཀ་ ཁ་ཀྵ་ ཨཱཿ ཡ། བཛྲ ཀྲོ་དྷེ་ནཾ། བ ཧཱུཾ ཛ ཀྲོ་དྷེ ཙཀྲ། ཛཿ ཧཱུཾ ཛཿ ཨོཾ ཤུལ་དེ་ཀྲཱ་ ཀ བཛྲ་ཡེ་སྭཱ་ཧཱ།	ཨོཾ་ཤྨ་ཤཱ་ན་ཛེ་ ཨོཾ ཤྨ་ཤཱ་ན་ཛེ། ཀུ་ལ་ཀུ་ལ ཨཱཿ ཧྲཱིཿ ཧེ་ས་ སྭཱ་ཧཱ། ཨོཾ ཧཱུཾ སྲུ པ ཏི་ཏྲཱ་ བ ཧཱུཾ ཛ ཡེ སྭཱ་ཧཱ། ས ཧ ན་མཿ ལཾ།	ཨ་ལི་ཨ་ལི ཨོཾ མ་ཛཿ ཤཾ་ཤཾ་ ལེ་ཡོ་དེ་ད་ ཨ ཨཱཿ ཤ་དེ། སུ ཧྲཱིཿཡ་ཕུ་ཊ་ཡ ཧཱུཾ ལི་མ་ཛཿཛཿ ནཱ་ག་ཡོ་ཤ་ཡ་ཏྲ ཧཱུཾ ཛཿཛཿཨོཾ་རོ་རུ་རོ ཧྲཱིཿཧོ་ཤ་ཡ་སུ་ཡ ཧ ཧཱུཾ་མ་ ཧྲཱུཾ་ མ་ སྭཱ་ཧཱ་ཛཿཛཿཤཱ་ཧ ཛཿ ལཾ།

23. PARYAVASĀNA-KALYĀṆA DEITIES

Catur-mahārāja, T. Rgyal-po-chen bzhi (915-918)

913 Bran-bdud (dāsa-māra ?) Kṛṣṇa Yama
T. Bran-bdud gśin-rje nag-po
NW. 86

914 Surya-Candra Gaurī, yama-yamī
T. Dkar-mo ñi-zla lcam-dral
NW. 87

915 Vaiśravaṇa
T. Rnam-thos-sras

བྲན་བདུད་གཤིན་རྗེ་ནག་པོ

དཀར་མོ་ཉི་ཟླ་ལྕམ་དྲལ་

རྣམ་ཐོས་སྲས

	916 Dhṛtarāṣṭra T. Yul-ḥkhor-bsruṅ	917 Virūḍhaka T. Ḥphags-skyes-po	918 Virūpākṣa T. Spyan-mi-bzaṅ
ཞེལ་འབྲུང བཅུ བཞི་བཅུ	ཡུལ་འཁོར་བསྲུང	འཕགས་སྐྱེས་པོ	སྤྱན་མི་བཟང
	ཨོཾ་དྷྲི་ཏ་རཥྚ་ ཨོཾ ཡ་ཀྵཱ་ན། ཨོཾ ཧྲི་སྟུ་ན། ཡེ ཨཱཿ ཧ་སྟྱ་ཀེ་ཏུ་པ་ཧ ལྭཱ་ཀེ་ཏུ་ཤེ་ཥ་ཧ ཧཱུྃ ཧྭ་གཱ་ཏི་ཙ་བ་ཀ། ཀེ་ལྐུ་ཡེ་ཤེ བྷྱ རོ་ཧ་ཨེ་ཤཾ་ཧྭ ཧེ་མ་ཏྲ་ཕྲམ ཏྲ ཧཿ སྭཱ་ཧཱ།	ཨོཾ་བི་རུ་ཌྷ་ཀ་ ཨོཾ ཡ་ཀྵཱ་ན། ཨོཾ་བི་ཀྵཱ་ན། ཡེ ཨཱཿ ཧ་སྟྱ་ཀེ་ཏུ་པ་ ཧ་ལྭཱ་ཀེ་ཏུ་ཤེ་ཥ་ ཧཱུྃ ཧ་བྷྲ་གཱ་ཏི་ཙ་བ ཀ།ཀེ་ལྐུ་ཡོ་ བྷྱ ཤེ་རོ་ཧ་ཨེ་ཤཾ་ ཧྭེ་མ་ཏྲ་ཕྲམ ཏྲ ཧཿ སྭཱ་ཧཱ།	ཨོཾ་བི་རུ་པཀྵ་ ཨོཾ ཡ་ཀྵཱ་ན། ཨོཾ ཀཱ་སྟུ་ན།ཡེ་ཧ ཨཱཿ ཧྭ་ཀེ་ཏུ་པ་ཧ་ལྭཱ་ ཀེ་ཏུ་ཤེ་ཥ་ཧ་ཧྭ ཧཱུྃ གཱ་ཏི་ཙ་བ་ཀ། ཀེ་ལྐུ་ཡེ་ཤེ་རོ བྷྱ ཧ་ཨེ་ཤཾ་ཧྭ་ཧེ་ མ་ཏྲ་ཕྲམ་ཧཿ ཏྲ སཱ་ཧ་མ་ཧཱ་ལཾ།

Five ḍākinīs, T. Mkaḥ-ḥgro sde-lṅa (919-921)

919 Ratna-ḍākinī   Vajra-ḍākinī
T. Rin-chen mkhaḥ-ḥgro
Rdo-rje mkhaḥ-ḥgro



920 Buddha-ḍākinī
T. Saṅs-rgyas mkhaḥ-ḥgro



921 Padma-ḍākinī   Karma-ḍākinī
T. Padma-mkhaḥ-ḥgro
Las-kyi-mkhaḥ-ḥgro



Five Long-life Goddesses, T. Bkra-śis tshe-riṅ mched-lṅa (922-924), NW. 178

922 Mi-ɼyo glaṅ-bzaṅ-ma
Mthiṅ-gi zhal-bzaṅ-ma

923 Bkra-śis-tshe-riṅ-ma

924 Gtad-dkar-ḥgro-bzaṅ-ma
Cod-paṇ-mgrin-bzaṅ-ma

མི་གཡོ་གླང་བཟང་མ། མཐིང་གི་ཞལ་བཟང་མ

བཀྲ་ཤིས་ཚེ་རིང་མ

གཏད་དཀར་འགྲོ་བཟང་མ། ཅོད་པན་མགྲིན་བཟང་མ།

སྔོ་བཀྲིད བཅུ ཞེ་གསུམ་ ཚེ

༡༣༣། ། ཨོཾ་སྭསྟི། མཐོང་ཐོས་དྲན་པ་ཙམ་གྱིས་སྲིད་པ་དང་། །ཞི་བའི་
རྒྱུད་པ་ཀུན་ལས་རབ་བསྒྲལ་ཏེ། །ཚེ་འདོད་དངོས་གྲུབ་བདེ་ཐམ་སྐྱོལ་མཛད་པའི། །སྒྲུབ་ཐབས་རིན་
འབྱུང་ལྷ་ཚོགས་སྣང་བརྙན་འདི། །བཞེངས་པའི་དགེ་བས་རྒྱལ་བ་དེ་རྗེར་མགོན་པའི། །མཐུན་ཀྱེན་སྒྲུང་
པའི་ཡོན་གྱི་བདག་པོ་དང་། །སྦྱོར་བ་གཉིས་ལྡན་བཟོ་བོར་བཅས་པ་ཀུན། །ས་ལམ་རིམ་བགྲོད་
རྣམ་མཁྱེན་སྒྱུར་འཐོབ་ཤོག །གནས་སྐབས་ཚེ་རིང་ནད་མེད་བདེ་ལྡན་ཞིང་། །ཞིང་གི་མཆོག་ལ་

མཆོད་ཅིང་གསོལ་བ་བཏབ་པའི། །བསོད་ནམས་མཐུ་ལས་བསམ་དོན་མ་ལུས་པ། །འབད་པ
མེད་པ་ལྷུན་གྱིས་འགྲུབ་གྱུར་ཅིག །མངྒ་ལཾ། །

NARTHANG DEITIES T. SNAR-THAṄ

925 Lord Buddha with the 18 Arhats, Aṣṭādaśa-sthavira-parivāra Muni, T. Thub-pa gnas bcus bskor-ba

ཐུབ་པ་གནས་བཅུས་བསྐོར་བ

ཡེ་དྷརྨཱ་ཧེ་ཏུ་པྲ་ ཨོཾ བྷ་ཝཱ་ཧེ་ཏུནྟེ་	ཨོཾ་ཤུ་ཝེ་ཤུ་ཝེ ཨོཾ མ་ཧཱ་ཤུ་ཝ་ཡེ	ཡེ་དྷརྨཱ་ཧེ་ཏུ ཨོཾ པྲ་བྷ་ཝཱ་ཧེ
ཥཱནྟ་ཐཱ་ག་ཏོ་ཧྱ་ ཨཱཿ ཝ་དཏ། ཏེཥཱཉྩ་	སྭཱཧཱ། ཡེ ཨཱཿ དྷརྨཱ་ཧེ་ཏུ་པྲ	ཏུནྟེ་ཥཱནྟ་ཐཱ ཨཱཿ ག་ཏོ་ཧྱ་ཝ་དཏ།
ཡོ་ནི་རོ་དྷ་ཨེ་ཝཾ་ ཧཱུྃ ཝཱ་དཱི་མ་ཧཱ་ཤྲ་མ	བྷ་ཝཱ་ཧེ་ཏུནྟེ་ ཧཱུྃ ཥཱནྟ་ཐཱ་ག་ཏོ་	ཏེཥཱཉྩ་ཡོ་ནི་རོ ཧཱུྃ དྷ་ཨེ་ཝཾ་ཝཱ་དཱི
ཎཿ ཡེ་དྷརྨཱ་ཧེ སྭཱ ཏུ་པྲ་བྷ་ཝཱ་ཧེ	ཧྱ་ཝ་དཏ། ཏེ སྭཱ ཥཱཉྩ་ཡོ་ནི་རོ	མ་ཧཱ་ཤྲ་མ་ཎཿ སྭཱ ཡེ་དྷརྨཱ་ཧེ་ཏུ་པྲ
ཏུནྟེ་ཥཱནྟ་ཐཱ་ག ཏོ་ཧྱ་ཝ་དཏ། ཏེ	དྷ་ཨེ་ཝཾ་ ཝཱ་དཱི་མ་ཧཱ་ཤྲ་མ	བྷ་ཝཱ་ཧེ་ཏུནྟེཥཱ ནྟ་ཐཱ་ག་ཏོ་ཧྱ་ཝ
ཥཱཉྩ་ཡོ་ནི་རོ་དྷ ཧཱ ཨེ་ཝཾ་ ཝཱ་དཱི	ཎཿ ཨོཾ་ཤུ་པྲ ཧཱ ཏིཥྛ་བཛྲ་ཡེ	དཏ། ཏེཥཱཉྩ་ ཧཱ ཡོ་ནི་རོ་དྷ་ཨེ་ཝཾ
མ་ཧཱ་ཤྲ་མ་ཎཿ སརྦ་མངྒ་ལཾ།	སྭཱཧཱ། སརྦ མངྒ་ལཾ།	ཝཱ་དཱི་མ་ཧཱ་ཤྲ་མ ཎཿ མངྒ་ལཾ།།

926 Uṣṇīṣa-sitātapatrā
T. Gtsug-tor-gdugs-dkar



927 Nine-deity Uṣṇīṣavijayā
Navātmaka Uṣṇīṣavijayā
T. Gtsug-tor-rnam-rgyal lha-dgu



928 White Mañjughoṣa
Sita Mañjughoṣa
Ḥjam-dbyaṅs dkar-po



སྣར་ཐང	929 Arapacana-Mañjughoṣa T. Ḥjam-dbyaṅs a-ra-pa-tsa-na	930 Vādisiṁha Mañjughoṣa T. Ḥjam-dbyaṅs smra-baḥi-seṅge Cf. R 66b, Cordier 2.175	931 Five-deity Pratisarā Pañcātmaka Pratisarā T. So-sor-ḥbraṅ-ma lha-lṅa
གསུམ་	འཇམ་དབྱངས་ཨ་ར་པ་ཙ་ན།	འཇམ་དབྱངས་སྨྲ་བའི་སེང་གེ	སོ་སོར་འབྲང་མ་ལྷ་ལྔ
	ཨོཾ་ཨ་ར་པ་ཙ་ ཨོཾ་ ན་ཧྲཱིཿ ཡེ་དྷརྨཱ ཧེ་ཏུ་པྲ་བྷ་ཝཱ་ ཨཱཿ ཧེ་ཏུན་ཏེ་ཥཱན་ཏ་ཐཱ་ག་ ཏོ་ཧྱ་ཝ་དཏ྄། ཏེ་ ཧཱུཾ་ ཥཱཉྩ་ཡོ་ནི་རོ་ དྷ ཨེ་ཝཾ་ཝཱ་དཱི་མཧཱ་ སྭཱ་ ཤྲ་མ་ཎཿ ཡེ་ དྷརྨཱ་ཧེ་ཏུ་པྲ་བྷ་ཝཱ་ ཧེ་ཏུན་ཏེ་ཥཱན་ ཏ་ཐཱ་གཏོ་ཧྱ་ཝ་དཏ྄། ཧཱ་ ཏེ་ཥཱཉྩ་ཡོ་ནི་རོ་ དྷ་ཨེ་ཝཾ་ཝཱ་དཱི་ མཧཱ་ཤྲ་མ་ཎཿ	ཨོཾ་ཧྲཱིཿཧྲཱིཿམ་མེ་ ཨོཾ་ ཧྲཱིཿཔ་མཧཱ་ཀྲི་ཤུཾ་ ཧྲཱིཿཔ་རྡྷཱ་ཀྲི་ཧྲཱིཿ ཨཱཿ ཧྲཱིཿསྭཱ་ཧཱ། ཡེ་ དྷརྨཱ་ཧེ་ཏུ་པྲ་བྷ་ཝཱ་ ཧཱུཾ་ ཧེ་ཏུན་ཏེ་ཥཱན་ཏ་ཐཱ་ག་ ཏོ་ཧྱ་ཝ་དཏ྄། ཏེ་ སྭཱ་ ཥཱཉྩ་ཡོ་ནི་རོ་དྷ་ ཨེ་ཝཾ་ཝཱ་ དཱི་ མཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏི་ཥྛ་ ཧཱ་ བཛྲ་ཡེ་སྭཱ་ཧཱ། སརྦ་མཾ་ག་ལཾ། ཤྲཱི་ཧཱུཾ་ལཀྵྨཱི།	ཨོཾ་མ་ཎི་ཤྲཱི་དྷ་རེ་བཛྲ་ ཨོཾ་ ཝེ་མ་དྷ་པ་ཏི་སྭཱ རེ་ཧཱུཾ་ཧཱུཾ་ཕཊ་ཕཊ་ ཨཱཿ སྭཱ་ཧཱ། ཡེ་དྷརྨཱ་ཧེ ཏུ་པྲ་བྷ་ཝཱ་ཧེ་ཏུ་ ཧཱུཾ་ ཏེ་ཥཱན་ཏ་ཐཱ་ག་ཏོ ཧྱ་ཝ་དཏ྄། ཏེ་ཥཱཉྩ་ སྭཱ་ ཡོ་ནི་རོ་དྷ་ཨེ ཝཾ་ཝཱ་དཱི་ མ་ ཧཱ་ ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏི་ཥྛ་ ཧཱ་ བཛྲ་ཡེ་སྭཱ་ཧཱ། སརྦ་མཾ་ག་ལཾ། ཤྲཱི་ཧཱུཾ་ལཀྵྨཱི།

སྒྲུབ་ཐབས

བཞི

932 Mārīcī
T. Ḥod-zer-can-ma

འོད་ཟེར་ཅན་མ

933 Bhaṭṭāraka Maitreya
T. Rje-btsun byams-pa

རྗེ་བཙུན་བྱམས་པ

934 White Acala
Sita Acala
T. Mi-γyo-ba dkar-po

མི་གཡོ་བ་དཀར་པོ

935 Blue Acala
Nīla Acala
T. Mi-γyo-ba sṅon-po

936 Eleven-headed Avalokiteśvara
Ekādaśamukha Mahākāruṇika
T. Thugs-rje-chen-po bcu-gcig-zhal

937 Four-armed Avalokiteśvara
Caturbhuja Avalokiteśvara
T. Spyan-ras-gzigs phyag-bzhi-pa

938 Khasarpaṇa
T. Kha-sarpa-ṇi



939 Siṁhanāda
T. Seṅge-sgra



940 White Tārā
Sita Tārā
T. Sgrol dkar



941 Green Tara
Śyāma Tārā
T. Sgrol ljaṅ

942 Hayagrīva
T. Rta-mgrin

943 Parṇaśabarī
T. Lo-ma-gyon-ma

སྒྲོལ་ལྗང

རྟ་མགྲིན

ལོ་མ་གྱོན་མ

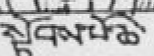
944 Sarasvatī T. Dbyaṅs-can-ma	945 Akṣobhya T. Mi-ḥkhrugs-pa	946 Sūtra-krama Vajrapāṇi T. Phyag-rdor mdo-lugs
དབྱངས་ཅན་མ	མི་འཁྲུགས་པ	ཕྱག་རྡོར་མདོ་ལུགས

947 Bhṛkuṭī
T. Khro-gñer-can-ma

948 Mahābala
T. Stobs-po-che

949 Angry Sme-brtsegs
Krodha Sme-brtsegs
T. Khro-bo sme-brtsegs







ཀྱི་	950 Vighnāntaka T. Bgegs-mthar-byed	951 Vaiśravaṇa T. Rnam-sras	952 Jambhala T. Dzambha-la
	བགེགས་མཐར་བྱེད	རྣམ་སྲས	ཛམྦྷ་ལ
	ཨོཾ་ཨཱཿབི་གྷྣན་ ཨོཾ་ ཏ་ཀྲིཏ་ཧཱུཾ། ཡེ་ དྷ་རྨཱ་ ཧེ་ཏུ་ པྲ་བྷ་ ཝཱ་ ཧེ་ ཏུནྟེ་ཥཱ་ ཏ་ ཐཱ་ ག་ ཏོ་ཧྱ་ ཝ་དཏ྄། ཏེ་ ཥཱ་ ཉྩ་ ཡོ་ ནི་ རོ་དྷ་ ཨེ་ ཝཾ་ ཝཱ་དཱི་ མ་ཧཱ་ ཤྲ་ མ་ཎཿ ཨོཾ་ སུ་ པྲ་ ཏིཥྛ་བཛྲ་ཡེ་ སྭཱ། མ་ཧཱ་ལོ།	ཨོཾ་ བཻ་ཤྲ་ཝ་ ཎ་ ཡེ་ སྭཱ་ཧཱ། ཡེ་དྷརྨཱ་ ཧེ་ ཏུ་པྲ་བྷཱ་ཝཱ་ ཧེ་ ཏུནྟེ་ཥཱ་ཏཐཱ་ག་ཏོ་ ཧྱ་ ཝ་དཏ྄། ཏེ་ཥཱཉྩ་ཡོ་ནི་ རོ་དྷ་ཨེ་ཝཾ་ཝཱ དཱི་མཧཱ་ཤྲ་མ ཎཿ ཨོཾ་སུ་པྲ་ ཏིཥྛ་བཛྲ་ཡེ་ སྭཱ་ཧཱ།མ་ཧཱ་ལོ།	ཨོཾ་ཛམྦྷ་ལ་ ཨོཾ་ ཛ་ལེནྡྲ་ ཡ་ སྭཱ་ཧཱ། ཡེ་ དྷརྨཱ་ ཧེ་ ཏུ་ པྲ་བྷ་ ཝཱ་ ཧེ་ ཏུནྟེ་ཥཱན་ཏ་ ཐཱ་ག་ཏོ་ཧྱ་ཝ་དཏ྄། ཏེ་ཥཱཉྩ་ཡོ་ནི་ རོ་དྷ་ཨེ་ཝཾ་ཝཱ་དཱི་ མཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ་ བཛྲ་ཡེ་སྭཱ་ཧཱ།

953 Vasudhārā
T. Nor-rgyun-ma

954 Prajñāpāramitā
T. Śer-phyin-ma

955 Bhūtaḍāmara Anuttara Vajrapāṇi
T. Bla-med phyag-rdor ḥbyuṅ-po-ḥdul-byed

སུམ་ཐང་		
ནོར་རྒྱུན་མ	ཤེར་ཕྱིན་མ	བླ་མེད་ཕྱག་རྡོར་འབྱུང་པོ་འདུལ་བྱེད
ཨོཾ་བསུདྷཱ་རེ ཨོཾ་ ཤྲཱི་ཝ་སུ་དྷ་ནེ་ རཏྣ་ནིདྷཱ་ནེ་ ཀུ་རུ་ཀུ་རུ་ ཧཱུཾ་ ཕཊ་ ཡེ་ སྭཱ་ཧཱ།	ཨོཾ་པེ་ཙུ་པེ་ཙུ་ ཨོཾ་ པྲཛྙཱ་པཱ་ར་ མི་ཏེ་ ཨཱཿ ཧཱུཾ་ ... མ་ཎཱ་ ... སྭཱ་ཧཱ།	ཧཱུཾ་བཛྲ་པཱ་ཎི། ཨོཾ་ ཧཱུཾ་ བཛྲ་པཱ་ཎི། ... ཧཱུཾ་ ཕཊ་ ... སྭཱ་ཧཱ།

བརྒྱ་ལྔ་བཅུ་བདུན།

	956 Daśakāro vaśī	957 Kartarīdhara Mahākāla T. Gri-gug mgon-po	958 Sword of Wisdom Prajñā-khaḍga
སྔ་ཐབ་ / བསྟན་ཉེས		གྲི་གུག་མགོན་པོ	
	ཆོས་ཀྱི་རྒྱལ་པོ་ཙོང་ཁ་པའི། ། ཆོས་ལུགས་ནམ་མཁར་འཕེལ་བ་ལ། ། བགེགས་ཀྱི་མཚན་མ་ཞི་བ་དང་། ། མཐུན་རྐྱེན་མ་ལུས་ཚང་བར་ཤོག། ། ཨོཾ་སཏ་མཏ་ཡཾ་རཾ་ཡཀྵ་ཤྲ་ཡཱ།	ཨོཾ་མཧཱ་ཀཱ་ལ ཨོཾ་ ཀརྟ་ཀརྟ་བཛྲ ཀྲོ་དྷ་ཡ་ཀྵ ཧཱུཾ་ ཧེ་རུ་ཀ་ ཧྲ ཧྲ་ཧེ་ཀྲོ་དྷ ཧཱུཾ་ ཀཏྟེ་ཕཊ། ཧེ་དུཥྚ་ཤི་རོ་ ས ཧ་སེ་ ཕྱེ་ ཧ ཧྲི་མཉྫ་ཁྲམ ཧ ཛཿ སརྦ་མངྒ་ལཾ།	འབད་དང་རྩོལ་བ་མི་དགོས་པའི།། ཡིད་བཞིན་ནོར་བུ་དཔག་བསམ་ ཤིང་། །སེམས་ཅན་རེ་བ་སྐོང་ མཛད་པའི། །ཁམས་མ་པ་འབྱུང་བ་ པའི་བཀྲ་ཤིས་ཤོག །མངྒ་ལཾ།

༄༅། །ཨོཾ་སྭསྟི། མཐོང་ཐོས་དྲན་པ་ཙམ་གྱིས་སྲིད་པ་དང་། །ཞི་བའི་རྒྱུད་
པ་ཀུན་ལས་རབ་བསྒྲལ་ཏེ། །ཅི་འདོད་དངོས་གྲུབ་བདེ་བླག་སྩོལ་མཛད་པའི། །སྣར་ཐང་བརྒྱ་རྩའི་ལྷ་
ཚོགས་སྣང་བརྙན་འདི། །བཞེངས་པའི་དགེ་བས་ཚུལ་འདིར་ཉེར་མཁོ་བའི། །མཐུན་རྐྱེན་སྒྲུབ་པའི་
ཡོན་གྱི་བདག་པོ་དང་། །སྦྱོར་བ་གཉིས་ལྡན་བཟོ་བོ་བཅས་པ་ཀུན། །ས་ལམ་རིམ་བགྲོད་རྣམ་
མཁྱེན་གྱུར་འཐོབ་ཤོག །གནས་སྐབས་ཚེ་རིང་ནད་མེད་བདེ་ལྡན་ཞིང་། །ཞིང་གི་མཆོག་ལ་

མཆོད་ཅིང་གསོལ་བ་བཏབ་པའི། །བསོད་ནམས་མཐུ་ལས་བསམ་དོན་མ་ལུས་པ། །འབད་པ་
མེད་པ་ལྷུན་གྱིས་འགྲུབ་གྱུར་ཅིག །མངྒ་ལཾ། །

VAJRĀVALĪ, T. RDOR-PHREṄ

959 Guhyasamāja Mañjuvajra
T. Gsaṅ-ḥdus ḥjam-rdor
Cf. 360 Icons:39



གསང་འདུས་འཇམ་རྡོར

960 Vairocana Mañjuvajra
T. Rnam-snaṅ ḥjam-rdor



རྣམ་སྣང་འཇམ་རྡོར

961 Guhyasamāja Akṣobhya
T. Gsaṅ-ḥdus mi-bskyod-pa



གསང་འདུས་མི་བསྐྱོད་པ

962 Kṛṣṇari Yamāntaka (=Bhairavavajra)
T. Dgra-nag gśin-rje-gśed

963 Garbha? -Hevajra
T. Sñiṅ-po kyai-rdor

964 Citta-Hevajra
T. Thugs kyai-rdor
Cf. Cordier 2.155

962	963	964
དགྲ་ནག་གཤིན་རྗེ་གཤེད	སྙིང་པོ་ཀྱེ་རྡོར	ཐུགས་ཀྱེ་རྡོར

965 Vāg-Hevajra
T. Gsuṅ kyai-rdor
Cf. Cordier 2.155

གསུང་ཀྱེ་རྡོར

966 Kāya-Hevajra
T. Sku kyai-rdor
Cf. Cordier 2.155

སྐུ་ཀྱེ་རྡོར

967 Vajraḍāka
T. Rdo-rje-mkhaḥ-ḥgro

རྡོ་རྗེ་མཁའ་འགྲོ

968 Vajra-Nairātmā T. Rdo-rje-bdag-med-ma	969 Two-armed Vajra-Nairātmā Dvibhuja Vajra-Nairātmā T. Rdo-rje-bdag-med phyag-gñis-ma	970 Kurukulla T. Ku-ru-ku-le (sic)
 རྡོ་རྗེ་བདག་མེད་མ	 རྡོ་རྗེ་བདག་མེད་ཕྱག་གཉིས་མ	 ཀུ་རུ་ཀུ་ལེ
ཨོཾ་ཨཾ་སྭཱ་ཧཱ། ཨོཾ་ཨོཾ་ཨཾ་སྭཱ་ཧཱ། ཡེ་དྷརྨཱ་ཧེ་ཏུ་ ཨཱཿ པྲ་བྷ་ཝཱ་ཧེ་ཏུན་ཏེ་ ཥཱན་ཏ་ཐཱ་ག་ཏོ་ ཧྲཱུཾ་ ཧྱ་ཝ་དཏ། ཏེ་ ཥཱཉྩ་ཡོ་ནི་རོ་ དྷ་ཨེ་ཝཾ་ ཝཱ་དཱི་ མ་ཧཱ་ཤྲ་མ་ཎཿ སྭཱ་ ཨོཾ་སུ་པྲ་ཏིཥྛ་ བཛྲ་ཡེ་སྭཱ་ཧཱ། ཧ་ སརྦ་མཉྫ་ ལཾ།	ཨོཾ་ཨ་ཨཱཿ་ཧྲཱུཾ་ ཨོཾ་ སྭཱ་ཧཱ། ཡེ་དྷརྨཱ ཧེ་ཏུ་པྲ་བྷ་ ཝཱ་ ཨཱཿ ཧེ་ཏུན་ཏེ་ཥཱན་ཏ་ཐཱ་ ག་ཏོ་ཧྱ་ཝ་དཏ། ཧྲཱུཾ་ ཏེ་ཥཱཉྩ་ཡོ་ནི་རོ་ དྷ་ཨེ་ཝཾ་ཝཱ་ དཱི་ མ་ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ་ སྭཱ་ བཛྲ་ཡེ་སྭཱ་ཧཱ། སརྦ་མཉྫ་ ལཾ། ཧ་ ཤྲུ་ཏྲྀ་ ཕཊ།	ཨོཾ་ཀུ་རུ་ཀུ་ལླེ་ ཨོཾ་ཧྲཱིཿ་སྭཱ་ཧཱ། ཡེ་ དྷརྨཱ་ཧེ་ཏུ་པྲ་བྷ་ ཨཱཿ ཝཱ་ཧེ་ཏུན་ཏེ་ཥཱན་ཏ་ ཐཱ་ག་ཏོ་ཧྱ་ཝ་དཏ། ཧྲཱུཾ་ ཏེ་ཥཱཉྩ་ཡོ་ནི་རོ་ དྷ་ཨེ་ཝཾ་ཝཱ་དཱི་མ་ ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་ སུ་པྲ་ཏིཥྛ་བཛྲ་ སྭཱ་ ཡེ་སྭཱ་ཧཱ། ཨོཾ་སུ་ པྲ་ཏིཥྛ་བཛྲ་ ཡེ་ ཧ་ སྭཱ་ཧཱ། མཉྫ་ལཾ།

971 Vajra-Tārā T. Rdo-rje-sgrol-ma	972 Hevajra T. Kyai-rdor	973 Citta-Hevajra T. Thugs kyai-rdor, Cf. 964
རྡོ་རྗེ་སྒྲོལ་མ	ཀྱཻ་རྡོར	ཐུགས་ཀྱཻ་རྡོར
ཨོཾ་ཏཱ་རེ་ཏུཏྟཱ་རེ་ ཨོཾ་ ཏུ་རེ་སྭཱཧཱ། ཨོཾ་ ཏཱ་རེ་ཏུཏྟཱ་རེ་ཏུ་ ཨཱཿ་ རེ་སྭཱཧཱ། ཡེ ཧྲཱིཾ་ ཧཱུྃ་ ཧོ་ ཕཊ་ ཨོཾ་ སྭཱཧཱ།	ཨོཾ་དེ་ཝ་པི་ཙུ་ ཨོཾ་ བཛྲ་ཀྲོ་དྷ་ སྭཱཧཱ། ཡེ་ དྷརྨཱ་ ཨཱཿ ཧཱུྃ་ ཧོ་ ཕཊ་ བཛྲ་ཡེ་སྭཱཧཱ། ཧཱ་	ཨོཾ་གི་ཏི་གི་ཏི་ ཨོཾ་ བཛྲ་ཀྲོ་དྷ་ སྭཱཧཱ། ཡེ་དྷརྨཱ་ ཨཱཿ ཧཱུྃ་ ཧོ་ ཕཊ་ བཛྲ་ཡེ་སྭཱཧཱ། ཧཱ་

	974 Vāg-Hevajra T. Gsuṅ kyai-rdo-rje, Cf. 965	975 Kāya-Hevajra T. Sku kyai-rdor, Cf. 966	976 Vajrasattva Śaṃvara T. Bde-mchog rdo-rje-sems-dpaḥ
ཀྱཻ་རྡོར ༧༦	 གསུང་ཀྱེ་རྡོ་རྗེ	 སྐུ་ཀྱེ་རྡོར	 བདེ་མཆོག་རྡོ་རྗེ་སེམས་དཔའ
	ཨོཾ་དྷྭ་ཡ་དྷྭ་ལ ཨོཾ ཛྙཱ་ཧྲཱིཾ་ཧྲཱུཾ་ཕཊ་ སྭཱ་ཧཱ། ཡེ་ཧྣམ ཨཱཿ ཧེ་རུ་པ་ཝ་ཝཱ་ཧེ ཙཀྲེ་ཧྲཱ་ཡ་ཏྲཱ་ཀ ཧཱུྃ ཧེ་ཤི་བ་ད་ཀ། ཧེ ཧཱ་ཀྵ་ཡོ་ཤི་ཏི་ཧྣ ཨེ་ཨཾ་ཏྲཱ་ཏེ མཧཱ་སྲཱ་མ་ཏཿ སྭཱ ཨོཾ་སུ་པྲ་ཏི་ཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ། ཧཱ ཡཏ་མཧ་ཡཾ།	ཨོཾ་ཧྲཱི་ལོ་ཀྱ ཨོཾ ཨཱཿཧྲཱི་བཛྲ་ཧཱུྃ་ཧཱུྃ་ ཧཱུྃ་ཕཊ་སྭཱ་ཧཱ། ཨཱཿ ཡེ་ཧྣམ ཧེ་རུ པྲ་ཝཱ་ཧཱ་ཧེ་ཏུ ཧཱུྃ ཧེ་ཏཱ་ཏ་ཀྲཱ་ཀ ཧེ་ཤི་བ་ད་ཀ ཧེ་ཀྵཱ་ཡོ་ཤི རོ་ཏཱ་ཨེ་ཨཾ་ཏྲ སྭཱ ཧི་མཧཱ་སྲཱ་མ ཏཿ ཨོཾ་སུ་པྲ་ཏི ཧཱ ཥྛ་བཛྲ་ཡེ་སྭཱ་ཧཱ།	ཨོཾ་བཛྲ་ཨ་མྲི ཨོཾ ད་མཧཱ་སུ་ཁ་ ཧཱུྃ་ཧཱུྃ་ སྭཱ ཧཱ། ཨཱཿ ཡེ་ཧྣམ་ཧེ་ཏུ་པྲ་ཝ ཝཱ་ཧེ་ཏུན་ཏེ་ཥཱན ཧཱུྃ སྭཱ་ཀ་ཏོ་ཧྱ་ཝ་ད་ཏ། ཏེ་ཥཱཉྩ་ཡོ་ནི་རོ ཧ་ཨེ་ཨཾ་ཝཱ་དཱི མཧཱ་སྲཱ་མ་ཎཿ སྭཱ ཨོཾ་སུ་པྲ་ཏི་ཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ། ཧཱ མ ཧཱ་ཡཾ།

977 Śaṁvara T. Bde-mchog	978 Two-armed Śaṁvara Dvibhuja Śaṁvara T. Bde-mchog phyag-gñis	979 Yellow Cakrasaṁvara Pīta Cakrasaṁvara T. Ḥkhor-lo-sdom-pa ser-po
བདེ་མཆོག	བདེ་མཆོག་ཕྱག་གཉིས	འཁོར་ལོ་སྡོམ་པ་སེར་པོ
ཨོཾ་ཤྲཱི་བཛྲ་ཧེ་ཧེ་ ཨོཾ་ རུ་རུ་ཀཾ་ཧཱུཾ་ཧཱུཾ་ཕཊ། ཌཱ་ཀི་ནཱི་ཛྭ་ལ་ཤཾ་ ཨཱཿ བ་རཾ་སྭཱ་ཧཱ། ཡེ་ ཉམ་ཧེ་ཏུ་པྲ་ཧ་ ཧཱུཾ་ ཏཱ་ཧེ་ཏུནྟེ་ཥཱན྄ སྟ་ག་ཏོ་ཧྱ་བ་དཏ། སྭཱ་ ཏེ་ཥཱཉྩ་ཡོ་ནི་རོ་ དྷ་ཨེ་ཝཾ་བཱ་དཱི་ མ་ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ་བ་ ཛྲ་ ཡེ་ སྭཱ་ཧཱ།	ཨོཾ་ཤྲཱི་བཛྲ་ཧེ་ཧེ་ ཨོཾ་ རུ་རུ་ཀཾ་ཧཱུཾ་ཧཱུཾ་ཕཊ། ཌཱ་ཀི་ནཱི་ཛྭ་ལ་ཤཾ་ ཨཱཿ བ་རཾ་སྭཱ་ཧཱ། ཡེ་ ཉམ་ཧེ་ཏུ་པྲ་ཧ་ ཧཱུཾ་ ཏཱ་ཧེ་ཏུནྟེ་ཥཱན྄ སྟ་ག་ཏོ་ཧྱ་བ་དཏ། སྭཱ་ ཏེ་ཥཱཉྩ་ཡོ་ནི་ རོ་དྷ་ཨེ་ཝཾ་བཱ་དཱི་ མ་ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ་བ་ ཛྲ་ ཡེ་ སྭཱ་ཧཱ།	ཨོཾ་ཤྲཱི་བཛྲ་ཧེ་ ཨོཾ་ ཧེ་རུ་ཀ་ཀཾ་ཧཱུཾ་ཧཱུཾ་ ཕཊ། ཌཱ་ཀི་ནཱི་ ཨཱཿ ཛྭ་ལ་ཤཾ་བ་རཾ་ སྭཱ་ཧཱ། ཡེ་ཉམ་ཧེ་ ཧཱུཾ་ ཏུ་པྲ་ཧ་ཏཱ་ཧེ་ ཏུནྟེ་ཥཱན྄་ཏ་ཐཱ་ག་ ཏོ་ཧྱ་བ་ད་ཏ། ཏེ་ཥཱཉྩ་ཡོ་ནི་རོ་ དྷ་ཨེ་ཝཾ་བཱ་དཱི་ མ་ཧཱ་ཤྲ་མ་ཎཿ སྭཱ་ ས་བ་མ་ཧཱ་ཡཾ།

980 Red Vārāhī Rakta Vārāhī T. Phag-mo dmar-mo	981 Blue Vārāhī Nīla Vārāhī T. Phag-mo sṅon-mo	982 Yellow Vārāhī Pīta Vārāhī T. Phag-mo ser-mo
ཕག་མོ་དམར་མོ	ཕག་མོ་སྔོན་མོ	ཕག་མོ་སེར་མོ

983 Krodha-hūṁkāra T. Khro-bo hūṁ-mdzad	984 Vajrasattva T. Rdo-rje-sems-dpaḥ	985 Vairocana T. Rnam-par-snaṅ-mdzad
 ཁྲོ་བོ་ཧཱུྃ་མཛད	 རྡོ་རྗེ་སེམས་དཔའ	 རྣམ་པར་སྣང་མཛད
ཨོཾ་ཁ་བཛྲ་ཀྲོ་ཀ ཨོཾ་བཛྲ་ཧཱུྃ་ཀཱ་ར བཛྲ་ཧཱུྃ་ཕ་ཊ། ཨཱཿ ཡེ་དྷརྨཱ ཧེ་ཏུ པྲ་བྷ་ཝཱ་ཧེ་ཏུན྄་ཏེ ཧཱུྃ ཥཱན྄་ཏ་ཐཱ་ག་ཏོ ཧྱ་ཝ་ད་ཏ། ཏེ ཥཱཉྩ་ཡོ་ནི་རོ་དྷ ཨེ་ཝཾ་ཝཱ་དཱི་མ སྭཱ ཧཱ་ཤྲ་མ་ཎཿ སརྦ་མཎྜ་ ལཾ ཧཱ ཧཱུྃ།	ཨོཾ་བཛྲ་སཏྭ ཨོཾ ཁ་བཛྲ་སཏྭ་ཧཱུྃ ཀི་ཏི་ཧྲཱི་ལཾ་པ ཨཱཿ རཾ་ཧཱུྃ་ཨཱཿཧཱུྃ་ཕཊ སྭཱཧཱ། ཡེ་དྷརྨཱ ཧཱུྃ ཧེ་ཏུ་པྲ་བྷ་ཝཱ ཧེ་ཏུན྄་ཏེ་ཥཱན྄་ཏ་ཐཱ ག་ཏོ་ཧྱ་ཝ་ད་ཏ། ཏེ་ཥཱཉྩ་ཡོ་ནི་རོ སྭཱ དྷ་ཨེ་ཝཾ་ཝཱ་དཱི མ་ཧཱ་ཤྲ་མ་ཎཿ ཧཱ སརྦ་མཎྜ་ལཾ།	ཨོཾ་བཻ་རོ་ཙ་ན ཨོཾ ཀ་ལ་ལ་ལ ལ་ཧཱུྃ་ཨཱཿཧཱུྃ་ཀི ཨཱཿ ཝི་ཤྭ་ལ་ཀཾ ཧཱུྃ་ཕཊ་སྭཱ་ཧཱ། ཧཱུྃ ཡེ་དྷརྨཱ་ཧེ་ཏུ པྲ་བྷ་ཝཱ་ཧེ་ཏུན྄་ཏེ ཥཱན྄་ཏ་ཐཱ་ག་ཏོ་ཧྱ ཝ་ད་ཏ། ཏེ་ཥཱཉྩ སྭཱ ཡོ་ནི་རོ་དྷ་ཨེ ཝཾ་ཝཱ་དཱི་མ་ཧཱ ཧཱ ཤྲ་མ་ཎཿ

986 Ratnasambhava T. Rin-ḥbyuṅ	987 Amitābha T. Snaṅ-mthaḥ	988 Akṣobhya T. Mi-bskyod-pa
རིན་འབྱུང	སྣང་མཐའ	མི་བསྐྱོད་པ

[illegible]	989 Amoghasiddhi T. Don-yod-grub-pa	990 Vajrāmṛta T. Rdo-rje-bdud-rtsi	991 Vajra-hūṁkāra T. Rdo-rje-hūṁ-mdzad
[illegible]	 དོན་ཡོད་གྲུབ་པ	 རྡོ་རྗེ་བདུད་རྩི	 རྡོ་རྗེ་ཧཱུྃ་མཛད
	ཨོཾ་ཤྲཱི་བི་ཤོ་ཏྲ་ ཨོཾ་ ཀ་རོཿཁཾ་ཨཱཿ ཧཱུྃ་ཙ་ཀི་བི་རྦི་ལ་ ཨཱཿ ཤ་མ་ཧཱ་རཾ་ ཧཱུྃ་ བཏ་སྭཱ་ཧཱ་ཡེ་ཧྣ་ ཧཱུྃ་ མ་ཀེ་ཏྲ་བུ་ཏྲ་ལྷ ཀེ་ཏུ་ཛེ་ཚ་ཧྣ་སྭ་ སྭཱ་ ཀ་རྨོ་ཀ་ར། ཀེ་ཥྞཱ་ཡོ་ བེ་ རོ་ཧྣ་ཨེ་ཝཾ་ སྭ་བྲི་ མ་ ཧ་ ཧ་ ཤྲ་མ་ ཊཿ	ཨོཾ་ཏཿབཛྲ་ཨ་ ཨོཾ་ ཤྲཱི་ཏ་སྭཱ་ཧཱ། ཡེ་ཧྣ་ས་ཀེ་ཏུ་ ཨཱཿ པ་ཏྲ་ལྷཱ་ཀེ ཙཀྲེ་ཥྣ་ སྭ་ ཧཱུྃ་ ཀ་རྨོ་ཀ་ར། ཀེ་ཥྞཱ་ཡོ་ བེ་ སྭཱ་ རོ་ཧྣ་ཨེ་ཝཾ་ སྭ་བྲི་ མ་ ཧཱ་ ཤྲ་མ་ ཊཿ སོཾ་སྲུབ་ཀེ་ཏྲ་ ཧ་ བཛྲ་ཡེ་སྭཱ་ཧཱ།	ཨོཾ་བཛྲ་ཧཱུྃ་ ཨོཾ་ ཀཱུ་ར་བཛྲ་ཧཱུྃ་ པཏ་ཡེ་ཧྣམ་ ཨཱཿ ཀེ་ཏུ་པ་ཏྲ་ལ ཀེ་ཙཀྲེ་ཥྣ་སྭ་ ཧཱུྃ་ ཀ་རྨོ་ཀ་ར། ཀེ་ཥྞཱ་ཡོ་ སྭཱ་ བེ་རོ་ཧྣ་ཨེ་ ཝཾ་སྭ་བྲི་ཧཱུྃ་ མ་ཊཿསོཾ་སྲུབ ཀེ་ཏྲ་བཛྲ་ཡེ་སྭཱ་ ཧཱ་ ཧཱུྃ་མཎ་ཡཾ།

992 Raktapa =Heruka T. Khrag ḥthuṅ Cf. Coruier 1.32	993 Amṛtakuṇḍalin T. Bdud-rtsi-ḥkhyil-ba	994 Buddhakapāla, with *yum* T. Saṅs-rgyas-thod-pa
ཁྲག་འཐུང	བདུད་རྩི་འཁྱིལ་བ	སངས་རྒྱས་ཐོད་པ

995 Buddhakapala (ekavīra) T. Saṅs-rgyas-thod-pa	996 Mahamāya T. Ma-hā-mā-ya	997 Yogāmbara T. Rnal-ḥbyor-nam-mkhaḥ Cf. Cordier 1.100
 སངས་རྒྱས་ཐོད་པ	 མ་ཧཱ་མཱ་ཡ	 རྣལ་འབྱོར་ནམ་མཁའ
ཨོཾ་བུདྡྷ་ཀ་པ ཨོཾ་ཝི་ར་ཨཱཿ ཧྲི ཧེ་ཧཱུྃ་ཕ་ཊ། ཨཱཿ ཡེ་དྷརྨ ཧེ ཏུ་པྲ་བྷ་ཝཱ་ཧེ ཧཱུྃ་ ཏུནྟེ་ཥཱན་ཏ་ཐཱ་ག ཏོ་ཧྱ་ཝ་ད་ཏ། སྭཱ་ ཏེ་ཥཱཉྩ་ཡོ་ནི རོ་དྷ་ཨེ་ཝཾ་ཝཱ་དཱི མ་ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ་ ཧཱ་ བཛྲ་ཡེ་སྭཱཧཱ།	ཨོཾ་ཧཱུྃ་ ཨོཾ་ ཧཱུྃ།། ཡེ་དྷརྨ ཧེ་ཏུ་པྲ་བྷ་ ཨཱཿ ཝཱ་ཧེ་ཏུནྟེ ཥཱན་ཏ་ཐཱ་གཏོ་ ཧཱུྃ་ ཧྱ་ཝ་ད་ཏ། ཏེ་ཥཱཉྩ་ཡོ་ནི་ སྭཱ་ རོ་དྷ་ཨེ་ཝཾ ཝཱ་དཱི་མ་ཧཱ་ཤྲ་ ཧཱ་ མ་ཎཿཨོཾ་སུ པྲ་ཏིཥྛ་བཛྲ་ཡེ་སྭཱཧཱ། སབ་མནྟ་ལཾ།	ཨོཾ་ ཧཱུྃ་ ཏ་ ཨོཾ་ སྭཱཧཱ། ། ཡེ་དྷརྨ་ ཧེ་ཏུ་ ཨཱཿ པྲ་བྷ་ཝཱ་ཧེ ཏུནྟེ་ཥཱན་ ཏ་ཐཱ་ ཧཱུྃ་ ག་ཏོ་ཧྱ་ཝ་ད་ཏ། ཏེ་ཥཱཉྩ་ཡོ་ནི་རོ་དྷ་ སྭཱ་ ཨེ་ཝཾ་ཝཱ་དཱི མ་ཧཱ་ཤྲ་མ་ཎཿ ཨོཾ་སུ་པྲ་ཏིཥྛ བཛྲ་ཡེ་སྭཱ་ཧཱ། ཧཱ་ མཎྜ་ལཾ།

རྡོ་ཕྲེང བརྒྱ་གསུམ

998 Jñāna-ḍākinī
T. Ye-śes-mkhaḥ-ḥgro
Cf. Cordier 1.100

999 Kālacakra
T. Dus-ḥkhor

1000 Vajradhātu Vairocana
T. Snaṅ-mdzad rdor-dbyiṅs


ཡེ་ཤེས་མཁའ་འགྲོ


དུས་འཁོར


སྣང་མཛད་རྡོར་དབྱིངས

1001 Śākyasiṁha T. Śākya-seṅ-ge	1002 Dharmadhātu-vāgīśvara T. Chos-dbyiṅs-gsuṅ-dbaṅ	1003 Bhūtaḍāmara T. Ḥbyuṅ-po-ḥdul-byed
 ཤཱཀྱ་སེང་གེ	 ཆོས་དབྱིངས་གསུང་དབང	 འབྱུང་པོ་འདུལ་བྱེད

	1004 Mārīci T. Ḥod-zer-can-ma	1005 Pratisarā T. So-sor-ḥbraṅ-ma	1006 Vasudhārā T. Nor-rgyun-ma
རིས་ཁྲ འབྲུག	འོད་ཟེར་ཅན་མ	སོ་སོར་འབྲང་མ	ནོར་རྒྱུན་མ
	ཨོཾ་མ་རཱི་ཙྱེ ཨོཾ སྭཱ་ཧཱ། ཡེ་དྷརྨཱ་ཧེ་ཏུ ཨཱཿ པྲ་བྷ་ཝཱ་ཧེ ཏྲེཥཱན྄་ཏ་ཐཱ་ག་ཏོ ཧཱུྃ ཧྱ་ཝ་དཏ྄། ཏེ ཥཱཉྩ་ཡོ་ནི་རོ་དྷ སྭཱ ཨེ་ཝཾ་ཝཱ་དཱི མ་ཧཱ་ཤྲ་མ་ཎཿ ཧོཾ ཧུ་ལུ ཏེ་ཧཱུ་བཛྲ་ཡེ ཧཱ སྭཱ་ཧཱ།	ཨོཾ་མ་ཎི་དྷ་རི ཨོཾ བཛྲི་ཎི་མ་ཧཱ མནྟྲ པྲ་ཏེ ཨཱཿ སྭཱ་རཱ་ཧཱུྃ་ཧཱུྃ་ཕཊ ཕཊ་སྭཱ ཧཱ། ཧཱུྃ ཡེ་དྷརྨཱ ཧེ་ཏུ པྲ་བྷ་ཝཱ་ཧེ་ཏུནྟེ སྭཱ ཥཱན྄་ཏ་ཐཱ་ག་ཏོ་ཧྱ་ཝ་ད ཏེ་ཥཱཉྩ་ཡོ་ནི་རོ་དྷ ཨེ་ཝཾ་ཝཱ་དཱི མ་ཧཱ་ཤྲ་མ་ཎཿ ཧཱ སརྦ་མནྟྲ་ལཾ།	ཨོཾ་བ་སུ་དྷ་རེ ཨོཾ སྭཱ་ཧཱ། ཡེ་དྷརྨཱ་ཧེ་ཏུ་པྲ ཨཱཿ བྷ་ཝཱ་ཧེ་ཏུ་ནྟེ ཥཱན྄་ཏ་ཐཱ་ག་ཏོ ཧཱུྃ ཧྱ་ཝ་ད་ཏ། ཏེ་ཥཱཉྩ་ཡོ་ནི སྭཱ རོ་དྷ་ཨེ་ཝཾ ཝཱ་དཱི་མ་ཧཱ་ཤྲ་མ ཎཿ ཨོཾ་ཧུ་ལུ ཏེ་ཧཱུ་བཛྲ་ཡེ་སྭཱ་ཧཱ། ཧཱ མ་ཎི་ལཾ།

1007 Grahamātṛkā Mahāvidyā T. Gzaḥ-yum rig-pa-chen-mo	1008 Vijayā T. Rnam-rgyal-ma	1009 Six Ornaments Ṣaḍ-ābharaṇa. ... T. Rgyan drug phyag-mtshan
གཟའ་ཡུམ་རིག་པ་ཆེན་མོ།	རྣམ་རྒྱལ་མ།	རྒྱན་དྲུག་ཕྱག་མཚན།
ཨོཾ་མནྟྲ་པི་ཊེ། ཨོཾ་ཧྲཱུཾ་ཧྲཱིཾ་ཧྲཱུཾ་པ་ཏ་	ཨོཾ་བྷྲཱུཾ་སྭཱ་ཧཱ། ཨོཾ། ཨོཾ་ཨ་མྲྀ་ཏ་	མེ་འབྱུང་ར་ལྷ་བའི་སྐུ་ལ་བཀྲ་ཤིས་
སྭཱ་ཧཱ། ཧཱུཾ། ཡེ་དྷརྨཱ་	ཨཱ་ཡུར་དདེ་སྭཱ་ཧཱ། ཧཱུཾ། ཡེ་དྷརྨཱ་ཧེ་ཏུ་	ཤོག །ཡན་ལག་དྲུག་ལྡན་གསུང་
ཧེ་ཏུ་པྲ་བྷ་ཝཱ། ཧཱུཾ། ཧེ་ཏུནྟེ་ཥཱན་ཏ་	པྲ་བྷ་ཝཱ་ཧེ་ཏུ ཧཱུཾ། ཏེ་ཥཱན་ཏ་ཐཱ་ག་ཏོ	གི་བཀྲ་ཤིས་ཤོག །མཐའ་བྲལ་
ཐཱ་ག་ཏོ་ཧྱ་ཝ་དཏ། ཧཱུཾ། ཏེ་ཥཱཉྩ་ཡོ་	ཧྱ་ཝ་དཏ། ཧཱུཾ། ཏེ་ཥཱཉྩ་ཡོ་ནི་	ཏིང་འཛིན་ཐུགས་ཀྱི་བཀྲ་ཤིས་
ནི་རོ་དྷ་ཨེ་ཝཾ་ཝཱ་དཱི་མ་ཧཱ་ཤྲ་མ་ཎཿ	ནི་རོ་དྷ་ཨེ་ཝཾ་ཝཱ་དཱི མ་ཧཱ་ཤྲ་མ་ཎཿ	ཤོག །རྒྱལ་བའི་སྐུ་གསུང་ཐུགས་
ཨོཾ་སུ་པྲ་ཏིཥྛ་ བཛྲ་ཡེ་སྭཱ་ཧཱ།	ཨོཾ་སུ་པྲ་ཏིཥྛ་ བཛྲ་ཡེ་སྭཱ་ཧཱ།	ཀྱི་བཀྲ་ཤིས་ཤོག །སརྦ་མངྒ་ལཾ།

༡༣༣། །ༀ་སྭ་སྟི། ཐུབ་པའི་ལེགས་བཤད་ཀུན་གྱི་མཆོག་གྱུར་པ། །རྒྱུད་སྡེ་རྒྱ་
མཚོའི་དེ་ཉིད་ལེགས་རྟོགས་ནས། །ཐུབ་བསྟན་གསལ་ལ་མཛད་འཛེམས་མེད་འབྱུང་གནས་ཀྱི། །བཞེད་སྲོལ་
རྡོར་འཕྲེང་དཀྱིལ་འཁོར་སྣང་བརྙན་འདི། །བཞེངས་པའི་དགེ་བས་རྒྱལ་བ་འདིར་ཉེར་མཁོ་བའི། །མཐུན་རྐྱེན་སྒྲུབ་
པའི་ཡོན་གྱི་བདག་པོ་དང་། །སློབ་ཕྱག་གཉིས་ལྡན་བཟོ་བོར་བཅས་པ་ཀུན། །ས་ལམ་རིམ་བགྲོད་ནམ་
མཁྱེན་རྒྱུར་འཕྲོད་ཤོག །གནས་སྐབས་ཚེ་རིང་ནད་མེད་བདེ་ལྡན་ཞིང་། །ཞིང་གི་མཆོག་ལ

།བསོད་ནམས་མཐུ་ལས་བསམ་དོན་མ་ལུས་པ། །འབད་
མཆོད་ཅིང་གསོལ་བཏབ་པའི།
པ་མེད་པ་ལྷུན་གྱིས་འགྲུབ་གྱུར་ཅིག ས་རྣ་ལཾ། ཅེས་པ་འདི་ནི་བསྟུགས་སྨོན་ཁྲིར་བཞུགས
།ཞིང་ཡང་ཕུན་ཚོགས་རྡོ་རྗེ་གྲུབ་སྟོན་
བཙོ་ལྡབ་པར། །གང་གི་མཛད་བརྩོན་བློ་བཟང་དཀོན་མཆོག་དང་། །སྐྱིད་འཚང་ནག་པོའི་སྤྲུལ་བསྒྲུབ་བྱང་ཕྱོགས་ས་འདིར། །ཐོན་
བཅས༔ ༔ནོ་ཡོན་སྤྲུལ་སྐུ་བརྟུ་བཟོ་གྱིས། །དང་པོའི་སངས་རྒྱས་དཀྱིལ་འཁོར་ཆེན་པོའི་ཞིང་། །སྐལ་ལྡན་
པའི་སྐུ་འཕྲེང་བཞི་པར་གསོལ་བཏབ་པས།

[illegible]

༄༅། །འགྲོ་རྣམས་བསྡུག་སྐྱེ་ཕྱིས་པ་ལྟར། །འཛུག་པའི་དབང་དང་མགོན་མགོང་ཆེན་ཡེ། །དབང་དང་དེ་ཧཱ
སློབ་དཔོན་ཆེན་པོའི་དབང་། །རྒྱལ་སྐབས་མགོན་གསུམ་ལ་སྤྱན་བདག་ནམས་ཀྱིས་མཆོད། །མཁན་ཆེན་ཨོ་ལ་ཀོག་སང་
ཆེ་མིན་ཏན། །གཉིས་དང་ཏྲ་བྲ་ག་སོ་ལ་མཁྱེན་དགེ་བསྐྱེས་པ། །དབུ་མཛད་ལ་སོགས་ལས་ཚན་པ་ནམས་དང་། །
པད་ཡི་ཤུང་དང་རྫོས་གཟམས་ཧཱུྃ་ལྷུམ། །བློན་པོ་ལ་སོགས་སེར་སྐྱ་བརྒྱ་ཕྲག་ལ། །དབང་བཞི་རྒྱལ་སྐབས་འགྲོ་བའི་
འདྲེན་པ་མཆོག །༼ཕྱི་ལ་དབང་ཡབ་སྲས་རྗེ་བཙུན་དམ་པ་སོགས། །བསྟན་འཛིན་སྐྱེས་བུ་ཡུན་རིང་བཞུགས་བརྟན་

ཅིང་༎ ༼འགྲོ་ཀུན་རྟོགས་ཅན་བློ་ཕྱིར་ཞེན་བཅུ་དང་། །རྣམ་ཐར་བརྒྱ་ཚོ་རབ་ཐེང་ཡི་ལ་བཀོད་ཅི། །ཡང་
བཀོད་ཕྱིར་ཏུ་གསོལ་བ་བཏབ་པའི་ཚེ། །གསུང་གི་གཞང་བཤོབ་ནས་མདོ་མ་པ། །ཆོས་རྗེ་མཁས་གྲུབ་དགེ་སློང་ཚེ་རིང་
དང་། །མདལ་འདྲེ་མི་བློ་བཟང་སྨྱོན་པ་དང་། །ཐོ་བཟང་བཀྲ་ཤིས་ཅང་དབང་ཤེས་རབ་དང་། །བློ་བཟང་ཆོས་དར་བློ་བཟང་
ཚེད་པ་དང་། །པར་བཀོད་ཆེད་མི་ཅ་པར་ནེ་སྤྱོན་ཚེ་རིང་། །བཀྲ་ཤིས་དགེ་སློང་ཚོ་ལ་རབ་ཚོས་བརྩོན་སོགས། །སྤྱིན་བདག་
བཟོ་པ་སོགས་ཀྱིས་ལས་གྲུབ་ཚེ། །༼དད་སྤེལ་དབང་ཕྱུག་༼བཀྲས་མང་ལས་ཅེ་ཡན་ཕྲང་། །རྒྱལ་ཀ་ཨེ་ཕུ་ག་ཡུང་ཕྲུང་དེ་ཧཱ

༄༅། །དང་། །མཁན་ཆེན་ཞང་རྒྱུ་བདེ་རྡོ་རྗེའི་ཞབས་ཀྱི། །ཨེ་ར་ཧེ་ཉི་ས་ཚེ་ང་ཏྲུ་ལས་ཕྱག་མཛད་པ། །
མགོན་པོ་སྐྱབས་དང་ཞུ་ང་དང་ཏྲུ་ཐམས། །སོགས་ནས་བསྟན་བསྒྲེར་ཕན་པ་རྒྱ་ཆེན་པོ། །འབྱུང་ཆེ་དཔར་ཁང་སྨོན་ཚིག་འདི་ལྟ་
བུ། །དགོས་ཞེས་བསྐུལ་ངོར་སྒྲིག་བཟང་དཔལ་ལ་ལྡན་པའི། །བསྟན་པ་འདི་ཉིད་མཐོང་ཐོས་ལས་རྣམ་རྒྱ་ལ་ཕྱེས། །བགོད་པའི་
དགེ་བས་འགྲོ་སེར་རིང་ལུགས་མཆེ། །ཕྱོགས་དུས་ཀུན་ཏུ་དར་ཞིང་རྒྱས་གྱུར་ཅིག ། ༎